

THE CHURCH MUST WIN!



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*The Place, Power and Promise
of the Christian Church in
the Conflict of Our Time*

BY CHARLES TUDOR LEBER

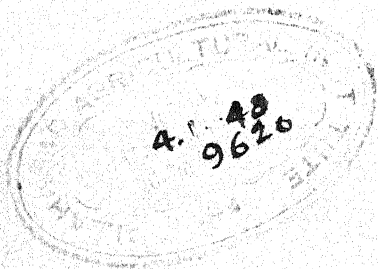


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To
Mother and Dad
and
Adelaide

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"If the nations should fail . . . the failure would be the consequence of the prior failure of the Christian Church."—REINHOLD NIEBUHR.

I

THE CHURCH MUST WIN THE WAR

THE UNRELEASED POWER inherent within the Christian church is the greatest unused resource available in the world at this late hour for the winning of the war. That such potential for overcoming evil with good is still unknown by so many and remains selfishly pent up by the majority who do know becomes well-nigh the darkest tragedy on the blood-stained canvas of our distressing contemporary scene. The appalling ignorance of the non-Christian constituency as to what the church is all about is bad enough. The far more lamentable condition is a combination of the unawareness of most Christians as to the implicit strength of the church in the present cataclysm and the limited if not dubious effectiveness of the fellowship of those of us who claim to follow Jesus in using the "weapons of our warfare."¹ We spend far more time and energy in crying out against the grievous and vicious sins of Nazism, Fascism and Shinto militarism than we do in bold, concerted, spiritual offensive against these enemies of Christ. We shall be defeated in this terrible conflict, even in military victory, unless those who comprise the "beloved community" awake, arise, understand and act. The church must win the war.

On a recent lecture tour Mr. Waldo Frank delivered a series of provocative and somewhat revolutionary addresses on the subject, *The War Beneath the War*.² Herein was strong and sound contention that the ulti-

¹ References are on pages 182-185.

mately determinative factors in the present global calamity are beneath the physical and political manifestations and that curative measures are not primarily in armed force. "The war beneath the war"—Waldo Frank digs deeply. Christians must go deeper. As on many other occasions, Rufus Jones sounds the deepest note: "The real battle, now as always, is in the soul."³

You suggest that I bring a radical and a mystic to support me and that in these hard times "we must be realistic." Very well, since that is the order of the day, let us be realistic. Turn to one who speaks with acknowledged realism and accepted authority, particularly on foreign affairs. It is surprising to discover how long preachers and laymen have been quoting Mr. Walter Lippmann as a prophet of realism. Back in 1923 this pioneer columnist was an acknowledged leader in the business of clear thinking on world issues. Referring to Lippmann's book *Public Opinion*, published in that year, Dr. J. H. Oldham, of Oxford, pointed out that the author gave forceful admonition as to how many of the defects and failures in the control of public affairs could be traced to the fact that the picture in men's minds, by which their action is necessarily determined, has so little correspondence with the actual reality. Since that time Walter Lippmann has consistently made this emphasis, until now, twenty years later, in a recent statement he has reached the solid rock of realism: "For an answer to the deepest questions of policy which face us in dealing with our enemies . . . we must return for guidance to the first and last things of our spiritual heritage. Let us not shrink from the moral effort. For this is the hour of decision. It is the most fateful moment of our lives, and only if we believe truly can we hope to think clearly and then to act effectively."⁴ What illumination for a dark time! What compelling demand upon Christian faith!

We had better show greater concern about the "war beneath the war." Fundamentally, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."⁵ As a matter of life or death, the church must win this war. "Wherefore take unto you the whole armour of God!"⁶

My daughter, seventeen, shocked me hilariously not long ago. She awakened me gloriously and humbled me properly. And in so doing she enacted a parable. This is what happened. Just as I was leaving the house, this young lady took hold of the lapels of my coat and, with wistful eyes looking up into my face, asked, with a suspiciously endearing smile, "Daddy, did anybody ever tell you how wonderful you are?" I was startled. Without a doubt something more was coming. I played for time. She repeated the question. I answered emphatically, but cautiously, "No, Betty, no." Then it came. With her face beaming, she let me have it: "Well, how did you get the idea?" Ah, me! These children of ours! Bless them!

Even so, bold young spirits of our time challenge the church. The *great* church. Our *wonderful* church. Well, how did we get the idea? Incisive minds stab us. Take one who lives with student minds and fairly interprets them. In his *Reflections on the Revolution of Our Time*, Harold J. Laski, of the London School of Economics and Political Science, probes deeply: "... the churches . . . have lost their hold because, in the end, they have always adapted their requirements to worldly considerations rather than sought to transform a society so large a part of whose habits and institutions were in plain contradiction with the behaviour the churches were, by the commission they claimed, supposed to exact. That is why every movement for church reform has al-

ways been a plea for the recovery of primitive simplicity, and why every church, as it has passed from protest to power, has compromised with the reality it was born to deny." 7

Over the prostrate church in Russia and across a pathetically large section of the church in Germany must be written, "Compromised with the reality it was born to deny." We must confess a similar tendency in all other lands, though not to so tragic a degree. There is dire warning in this for the church universal and for the church in America in particular. Resolutions issued by ecclesiastical bodies in assemblies, conventions and conferences are too often hollow sounds. A Negro spokesman in Harlem suggested that if and when the churches act in eliminating racial discrimination then Negro groups would gather and pass propitious resolutions. "Spiritual emphasis" is a well-meaning slogan but if it brings no more vitality than a vague call to return to impossible "primitive simplicity," it is but the cheapest type of escape mechanism. For life in which most of the church finds itself is not primitive, and when we "read that sweet story of old" we cannot make today as "when Jesus was here among men." 8 For many an attempt to recover "primitive simplicity" becomes an escape from the price of realistically "wrestling . . . against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." It is the hour to "take up the whole armour of God."

There is increasing evidence that if we are to win Christian victory and a righteous and lasting peace, military defeat of enemy nations is not the whole story. Nor will a materialistic program of reconstruction be sufficient. We must so win that we shall be victorious in the terrific struggle for these three strongholds—the realm of the idea, the area of human spirits, the place of the soul.

More important than any physical fronts of warfare are these deeper battle grounds where, in the "war beneath the war," the decisive battles are being fought and must be won.

If we do not agree to this, the Nazis do. That is why the most popular marching song of the Nazi youth ends with the line, "It is your souls we want!"⁹ And why Adolph Hitler bragged at Munich, November 8, 1943, on the twentieth anniversary of the Munich beer hall putsch: "I slowly succeeded in my undeterred and constant struggle for the hearts and souls of individual men at first, then of thousands and at last tens of thousands of followers."¹⁰ If we do not recognize this "spiritual" emphasis, the Japanese military does. The propaganda of the Japanese government calls this conflict *The Thought War*. That is why Japan uses far more powerful weapons than bombs and guns to really win the four hundred million human beings now under her military control. Some months ago a news dispatch told of the torpedoing and sinking of a large Japanese passenger ship in the South China Sea. The Japanese survivors were financial, industrial, economic, educational and religious leaders, southbound when the ship was sunk. It takes little imagination to grasp the more subtle character and purpose of this "army," especially when one understands that Shinto shrines have been more powerful in determining Japan's victories than her battleships, planes, torpedoes and bombs.

"After four years of war, we can note the one essential victory, in the realm of ideas," wrote an editor of the *New Republic* a short while ago.¹¹ That is wishful thinking. One word must be changed. Here is fact: we can note the one essential *battle*, in the realm of ideas. Let the United States Army give its wisdom here. Do you know what its General Staff has ordered that your sons

and daughters should be told as they go overseas in the armed forces? Booklets have been prepared by the Special Services Division of the Services of Supply of the United States Army which serve as guides for soldiers going to foreign lands. I happened to pick up one entitled *A Short Guide to Syria*. In the very front there is to be found significant instruction which suggests that as certain of our troops will soon be standing on the shores of a sea, or on a desert, which has played a great part in world history, they will be in Syria to fight and to win against Hitler, who seeks world domination. And further that a big part of their job is to make friends for our cause—*because this is a war of ideas*, just as much as of tanks, planes, and guns. Salute to the insight and understanding of our military leaders! We are reminded of what Mr. Wendell Willkie declared in an address shortly after his return from his world journey and later wrote in his history-making *One World*: “However important the rôle of bayonets and guns may have been in the development of mankind, the rôle of ideas has been vastly more important—and, in the long run, more conclusive.”¹²

The power of the idea! In the realm of the idea “put on the whole armour of God . . . having your loins girt about with truth . . . and take . . . the sword of the Spirit, which is the word of God.”¹³ The redeeming truth of Christ is the paramount “weapon of our warfare” in the basal war of ideas. A renowned clergyman, at present moderating one of the large church bodies in America, admits being startled by the effect of the power of the idea resultant from prayer and Christian witnessing in a mass meeting in Detroit not long ago. At the World Christianity Meeting of the Presbyterian General Assembly in Detroit last May over six thousand people crowded the Masonic Auditorium to hear Mr. Willkie

speak. Bravely and prophetically he thrilled the great gathering with an address on the place of foreign missions in developing world leadership. On the same program Doctor Wu Yi-fang spoke on Christian leadership in China. Though the majority had come to hear Mr. Willkie, not knowing what he was going to talk about, and notwithstanding the fact that the vast audience was made up of many political and civic leaders in addition to interested churchmen, the officials of the meeting decided that the custom of this annual meeting, wherein worship and the presentation of furloughed Christian missionaries had a prominent part, should be carried out as usual. Much time was given to Christian hymns, anthems, scripture and prayer. Missionaries from China, Japan, the Philippines, Korea, Thailand, India, Latin America, Africa and the Near East stood one by one as the heterogeneous assembly was requested to pray silently for the national Christians in the turbulent lands in which the missionaries had been serving. Then Doctor Wu and Mr. Willkie spoke.¹⁴ After the meeting a Jewish rabbi remarked to the aforesaid moderator, "That was a moving occasion, wasn't it?" "Yes," answered the churchman, "those were two great addresses." To which the rabbi responded, "Frankly, I wasn't thinking so much of the addresses, as good as they were. What impressed and stirred me were the prayers and the silent testimony of the missionaries."

This is in the highest tradition of the historic power of the church of Christ in its world mission. In the faith of St. Paul ". . . the weapons of our warfare are not carnal, but mighty through God."¹⁵ That is why the church has sent its "soldiers" across the world with no other weapon than "the sword of the Spirit, which is the word of God." Oh, that we had used this power more effectively over the world, particularly in Japan.

If we had released the Christian idea in Japan by sending a larger number of "ambassadors of Christ," as well as by refraining from many non-Christian national attitudes such as the Oriental exclusion act, today the Pacific might be telling a different story. Hugh Byas confirms this with striking cogency in a recent book. For twenty-three years Mr. Byas represented *The London Times* and *The New York Times* as a foreign correspondent in Japan, which he left only a few months before Pearl Harbor. After reminding us that Japan was a closed country until 1865, when Commodore Perry entered its waters and opened its islands to the world, Mr. Byas states that modern Japan began to take form with the Restoration which began in 1868 and that the latter years, particularly the last fifty, have determined our present enemy. Then Mr. Byas amazes and searches us by declaring:

"Never has any government sent a nation to school, and accompanied it there, with greater efficiency. Foreign experts were imported by the hundred. They were in general well chosen with the assistance of friendly governments of the United States and European countries. They were the technicians who created new Japan. Englishmen organized the navy. Americans created a modern educational system. A Frenchman codified Japanese law. Germans directed the whole of the higher medical education. An Englishman reformed the mint and gave Japan a uniform currency. Posts, telegraphs, the army, the land survey, sanitary reform, prison reform, cotton and paper mills, improved mining methods, harbor works, modern shipping and navigation—all were the creation of foreign advisors. The Japanese retained executive power in the hands of nominal Japanese chiefs, but they never disdained advice. For half a century they were the most successful learners in Asia." ¹⁶

But Mr. Byas, what did Japan learn of the idea of God in Jesus Christ? Very little. Only one-half of one per cent of the Japanese people are Christians. There is record that during the early part of the twentieth century more than one Christian statesman returned to America to plead with the church that, though it was late, it was not too late to win Japan to Christianity, for the Japanese were showing a willingness to be taught and were learning rapidly. The relatively few missionaries, boldly and devotedly carrying on there, have been pleading over the last half century for more reinforcements. Yet "rugged isolationism" seduced the Christian church in America and we passed through a decade when fewer missionaries were sent across the world than for generations. One denomination, in 1935, which at one time had sent out over one hundred new missionaries a year, dropped to an all time low and in that one year sent out only fourteen new missionaries to be divided among the sixteen countries in which it was serving. How blind the older generation has been in this regard. Now in humility and repentance it pleads with its inheritors to make the proper place for Christ in the affairs of men and to take part in this placement with abandonment of self in order to demonstrate that "he shall speak peace unto the nations: and his dominion shall be from sea to sea." ¹⁷

Not long ago a pastor in America held a memorial service for a Christian young man, a member of his church, who was killed at Pearl Harbor on December 7. He was hurled into the sea from a stricken battleship and his body has never been recovered. The boy's minister said that this death might be laid at the door of the church. "At the door of the church!" exclaimed one who heard. "How can we blame the church for this boy's death?" The reply of the pastor pointed out that

the failure of the church to carry the gospel to Japan has as much to do with war in the Pacific as have economics or megalomania or any other cause. "Perhaps more Kagawas might have been raised up had the spirit of God been able to work through a larger missionary force than the pitifully small number that were there just before the war, and Japan might well be America's friend today had the church enabled her to see us through the eyes of the gospel's message," elaborated the pastor, continuing, "At the door of the church's failure may be laid the tragedy of the war in the Pacific."¹⁸

Call it evangelism, call it Christian education, call it missions, call it what you will, the "victory which overcometh the world" is our faith. Christ must win the minds of men to his ideas if we are to win a better world. At Harvard, in the summer of 1943, Mr. Winston Churchill but reiterated long standing Christian teaching when he declared, "The empires of the future are the empires of the mind."¹⁹

Take but one cogent example of the use of "the weapons of our warfare" in the realm of ideas. The Foreign Missions Conference of North America has as one of its subsidiary agencies the Committee on World Literacy and Christian Literature. This group is encouraged by the steady increase in interest, gifts and personnel in answer to its call to fight for world democracy through world encircling participation in the battle for men's minds. John Van Ess of the Near East Christian Council, veteran Christian statesman, points the issue: "Democracy must be earned. . . . You cannot have democracy in the East with such a low degree of literacy." Two-thirds of the world are illiterate. Read Frank Laubach's *The Silent Billion Speak*. Would we win the world to the Christian idea? What will the masses think in the coming "century of the common

man"? "The inarticulate, patient, suffering masses of the world have a quiet strength which, in the long run, will prove irresistible." ²⁰ In the Five Year Plan, Russian leaders insisted that the people must read, that they might think. The Russian people were taught to read in the greatest literacy campaign in history, that they might be moved toward victory by the power of the communistic idea. Into the world the church must go now with the ideas of Christ. To illiterate and literate, to insecure and secure, to poor and rich, to the oppressed and the oppressor, the church must take the Truth that makes men free.

Consequently, we should thank God and take courage that though travel is difficult and perilous and though transportation costs have tripled and quadrupled, yes, in some cases, are five times as great as in pre-war days, missionaries press out across the world by thrilling and circuitous routes to carry on in the war of ideas. It gives hope to know that by the end of 1943 at least 375 evangelical missionaries had gone out from America since Pearl Harbor.

"The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea. . . . The great moments of history are the facilities of performance through the strength of ideas." ²¹ No one dares limit an estimate of the place filled by the potency within the redeeming force released in the ideas of Christ through human personalities living in and for him. The very flames of war throw their light upon the efficacy of propagating and demonstrating Christian ideas and upon the deficiency resultant from withholding their saving truth. There is no power greater than a Christian idea "whose time has come." ²² Church of Christ, "thou art come to the kingdom for such a time as this!" ²³

Furthermore, the mind of Christ gives insight to know that the major battles today are not only being fought in the realm of the idea, but also in the area where the spirits of men deal with each other. The debilitating and undermining conflict of human spirits one against the other calls for men having "the breastplate of righteousness" and "feet shod with the preparation of the gospel of peace." For one thing is certain, there will be no victory in the peace that is to come unless the church presents an example of the righteousness and justice which it claims the peace must have and, accordingly, moves forward with pioneering love in those relationships which are now distorted and torn asunder by the evils of economic and political injustice, class distinction, and racial discrimination. From personal experience in India, Africa, Thailand, China, the Philippines, and Japan, I know how the propaganda of our enemies threatens our victory by emphasis upon the inability of the democracies to win in the area of human relations.

The matter of racial discrimination is worst of all. Unless we are careful, the racial issue will be our downfall. Seeds of the "clash of color"²⁴ have grown into thorn-ridden plants of social bitterness. On July 2, 1776, the Continental Congress voted independence. The Declaration of Independence, in which the act was explained and defended, was adopted by Congress on July 4. "We hold these truths to be self-evident," run the familiar words, "that all men are created equal and that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness." After the meeting of the Continental Congress, John Adams wrote to his wife: "Yesterday the greatest question was decided which ever was debated in America, and a greater, perhaps, never was nor will be decided among men."²⁵ John Adams

was a wise man. But his wisdom was not far-seeing enough to permit him clearly to envisage the future. One disagrees with the latter part of his statement. There is a greater question before us now than was ever before our forefathers. It is epitomized in this: "The ultimate problem of the world is how the different races which inhabit it may live together in peace and harmony. . . . In striking contrast to the shrinkage of the world through the improvement of means of communication is the lack of any corresponding achievement in bringing about spiritual unity."²⁸

My secretary is a fine young Negro woman. As we work along together I am quite unaware of any difference between us. Yet one day the division which society has forced upon us became tragically real. Her brother had enlisted in the Merchant Marine. On his first trip in service his ship was sunk. He was reported killed in action. Shattered with grief, my friend and secretary confided in me, "I would not be unwilling to have my brother and me make this sacrifice," she said, "had it not been that the very day the news of his death came, word came also that a jury in the United States had acquitted a group which had lynched one of my people."

A representative of a missionary organization, while traveling on a train in this country, noticed that the woman at her side was reading from the open file which my friend had on her lap. Suddenly the stranger said, "Pardon me, but I see on one of your papers the words 'mission' and 'missionary.' Are you connected with Christian missions?" "Yes, I am," was the reply. "Well," asked the woman, "may I trouble you to read this letter of mine?" Taking the letter, the missionary saw that it was written by the chaplain of the husband of her companion. In it she read that the soldier husband, in foreign service with the medical corps, had given some

of his free time to serving Christian mission hospitals and schools. But what the chaplain wanted to emphasize was the effect the missionary personalities had had on the doctor. He had been made a new man. He had become an earnest Christian. "That's fine," said the mission executive to the wife. "Yes, but read on," the latter urged. "I have asked you to read this because I need help from one who knows what you must know, if you are connected with Christian missions." And this is what was in the postscript from the chaplain to the wife: "Please, dear lady, when your husband comes back to you, do not let him down—do not let him down!"²⁷

Across this world we have sent millions to fight for democracy. They cannot win without us. In the battle on the home front, which is the most vital area of all, we must not let them down! In this the church must lead the way. Jim Crowism within and without the church is indeed "the acid test." We dare not continue to rationalize the issue. It is the place where the spearhead of the attack must be made, if we are to emerge victors in the field of human relations. More of this later.

Finally, if we are to win the war, the church must be more valiant and forceful in the life and death struggle for the place of the soul. "Above all, taking the shield of faith wherewith ye shall be able to quench the fiery darts of the wicked . . . take the helmet of salvation." The cry is heard from out of a frightened world: "What must I do to be saved?"²⁸ What type of person do you expect to hear this from today? The ignorant, the weakling, the frustrated, the defeated? Yes—but also from the strong. In *Fortune* magazine prepared for and read by businessmen of achievement, a brilliant and virile educator speaks. In his article on *Toward a Durable Society*, President Robert M. Hutchins, of the University

of Chicago, says with intrepidity: "Every one of us pays a high price if the answer to the question, 'What shall I do to be saved?' is the same as that given two thousand years ago. But what is the price of declining to pay the price? It is the possible loss of the war. It is the certain failure of the peace. It is the surrender of civilization." ²⁹

During the last war a clergyman, who had enlisted in the Canadian Air Force, cracked up his plane but fell in miraculous safety behind his own lines. Waiting for transportation to the air base, he sat in a trench near a German boy who lay wounded. Looking at the boy, the airman noticed that he was not only growing weaker, but was desperately asking for something. The aviator leaned over him trying to understand. He offered water, but the boy pushed the canteen away. He handed the lad pencil and paper for a last message, but this was pushed away. He pointed to some food near by, but this was obviously not wanted. The aviator hurried down the trench and found a priest whom he knew understood German. He took him to the young soldier. As the priest leaned over the German, putting his ear to the dying lips, the cross around his neck hung before the youth's eyes. With light coming to his face and with an expression of sublime gratitude and supreme satisfaction, the young German soldier, with his last particle of strength, reached up and grasped and kissed the cross. With a sigh of peace, he passed away. My ministerial friend stood by humbled and mortified. Telling of the experience later, he confessed to me, "What shame that I, a Christian, had offered a soul in its suffering and dying all but the one thing which it sought." Not a gold or wooden symbol, but the message of the cross is the sufficient comfort, healing, life and victory for a suffering and dying world.

“ It is your souls we want! ” shout Nazi youth. “ It is your souls I want! ” calls Jesus Christ. Who will win? The church has the answer. Let us look further into this as we proceed in these pages. For the church must win!

II

A TIME FOR GREATNESS

HERBERT AGAR has given us food for considerable thought in his notable book, *A Time for Greatness*.¹ I borrow the subject because Mr. Agar did not see fit to carry his thesis into the place and task of the church. If we are to win a peace which will validate the winning of the war, this is a time for the church's "greatness."

"Greatness" is a most apt and definitive term to appropriate in any discussion pertaining to the affairs of our time. Too often we take the "greatness" of our day for granted. Surfeited by an economy of abundance it is the modern temper to neglect to appreciate "what hath God wrought."²

For instance, what might and power our nation can muster in things physical when it wants to. The miracle of war production is astounding. No one knows how many plants of all kinds and sizes are working for the war—more than \$12,000,000,000 worth of new ones have been built and put in operation during the last two years alone. A total U. S. Government budget for 1943 of \$59,027,992,300, of which \$52,786,186,000 is for war expenditures, anticipating a public debt at the end of the fiscal year of \$110,400,000,000, is amazing beyond words or depressing beneath description, according to the way one looks at it. Here is great power, nevertheless.

Again, how great is our time in scientific achievements. How easily we forget what has been accomplished in so brief a span of years. Take only two aspects of our

scientific heritage: communication and transportation. In 1921, I was a student missionary in northwestern Canada, in the province of Alberta. Sparsely settled prairies were my field of ministry. Services were held in dance halls and schoolhouses. As a wandering "sky-pilot," riding over trails far from home, I found sentimental delight in going to the house of an Irish homesteader, as often as possible at ten o'clock at night, to put on the earphones of the one prized wireless set in all that region, in order to hear the shrill tone of the time signal which I knew originated a few miles from my home in Baltimore, at the naval station at Annapolis. In 1936, on Christmas Eve, I was in Bangkok in what was then old Siam, the furthest point from home on a round-the-world journey. News broadcasts were being heard in most dwellings in the city. Toward midnight in the heat of that oriental Christmas Eve, sitting with friends on a tropical veranda surrounded by tall palm trees, under fans that turned furiously to stir up the heavy, depressing air, I was transported into the sense of snow and pine trees and the glow of fire on the hearth as Christmas carols came to us, clear and beautiful, from Schenectady, New York.

Arriving in Siam from India, plans for boat and train travel from India to Siam called for a thirteen-day trip. At the last moment I decided to fly, making the distance in eleven hours. But why marvel over that, or the incredible speed with which one could travel mostly by plane all around the world a few years later,³ when the Office of War Information reported recently that post-war flights between the capital of the United States and other cities of the world will be possible on almost incomprehensible schedules. There is official announcement that in the near future it will take less than seven hours to travel from Washington, D. C., to Mexico City; less

than eight hours to Panama City; eight or nine hours to Seattle; ten or eleven hours to Paris or London; sixteen hours to Moscow, Rio de Janeiro or Istanbul; eighteen hours to Cairo or Buenos Aires; twenty-two hours to Tokyo; twenty-four hours to Shanghai or New Delhi; twenty-six hours to Chungking or Cape of Good Hope.

What great achievement! What great resources God has permitted man to tap! What great opportunity! And yet—what great tragedy! Never has man known such pain, destruction, frustration and disillusionment. Distressing paradox and dilemma mock us. Great power—great weakness; great resources—great need; great talent—great sin. "Before us is a worse evil or a greater good than humanity has ever known before."⁴ This is the hour of decision, determining our destiny. Indeed, this is "a time for greatness."

It takes both courage and faith to dig under the events and attitudes of this war maddened world to see what is really going on. The most devitalizing element in our contemporary scene is the way so many people keep holding on to sheer paganism. Someone has defined paganism as being "the worship of gods other than the God of Revelation."⁵ That is just what I mean. The majority of mankind does not yet seem to be disillusioned by the results that have always come, and are bound to come, by paying tribute to hate, lust, greed, materialism, pride, the adequacy of physical force and the sufficiency of a humanistic philosophy.

H. M. Tomlinson, the British author, has wrapped up a brilliant essay in his title phrase, *Wreckage at Sunrise*. From his view, the vengeance mounting in Europe today is awful to contemplate. "What will the wreckage look like in the sunrise of the peace?" is asked. There was a book written soon after the end of the other war by a brave soldier and thinker, and its author, C. E. Mon-

tague, called it *Disenchantment*. "What disenchanted my friend Montague," writes Tomlinson, "was the continuing hateful look of the world when he had put up his sword, his enemy being down and out. Do you remember, too, the valorous warrior in the old fairy tale? He was a good man, but his aim became impure in his pursuit of a monster, and thus it happened that when at last his cunning shaft transfixes the brute, and he was victorious, he saw that he had struck his love in the heart, and his world in victory turned all desolate."⁶

Vengeance, of course, is not only rising in Europe, but in America as well. Indeed, the rise is everywhere. Vengeance is fed, viciously, by fear, distrust, selfishness and all the ancient curses of imperialism. When will we learn the lesson of the ages, of our yesterdays, of the truth of God in the Christ of today? Is "overcome evil with good"⁷ too simple or too profound for searching minds and tortured hearts to believe in? Regardless of our personal convictions about war and no matter how clearly we see the issues of this particular war, unless we discipline our minds as well as our bodies and sacrifice with spiritual commitment as well as with material possessions, we shall lose that freedom and truth for which this war is being fought. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?"⁸ With penetrating analysis, the editors of a distinctive periodical of the business world record their conviction that the chief trouble today is a "sickness of men's souls."⁹ It does not make pleasant reading but before we make any progress we must modernize what our forefathers meant by "conviction of sin."

What do most people read? The answer is: the headlines of the newspapers. Even the stately *New York Times* undercut its historic slogan, "All the news that's fit to print," by featuring an insidious and stupid article

by Rex Stout, with the bold headlined title, "We Shall Hate, or We Shall Fail." Permitting Dr. Walter Russell Bowie to answer Mr. Stout was both ingratiating and superfluous.¹⁰ What do most people hear? The screams and screeches which dominate the radio. How deep is our belief in culture when education is so easily threatened by military priority? The former sportswriter, John Kieran, cries, "What! Shall we discard 'the Humanities' because Hitler is inhuman? Shall we sacrifice the Muses to a modern Moloch? Why, that's the essence of the Hitler doctrine! Let us keep clear of the poisonous contagion. Surely the Humanities, the classics, the liberal arts, the amenities of civilized life are among and not the least of the great causes for which we are fighting."¹¹ And as to stage and screen, which mirror the popular mind, the state of affairs is discouraging and demoralizing. Sensual comedies and cynical dramas predominate. Even serious attempts at interpretation of the time are colored with pagan philosophy, with striking exceptions, such as *Tomorrow the World*, by James Gow and Arnaud d'Usseau, and Thornton Wilder's *The Skin of Our Teeth*.

"It is pretty hard for a Negro, or for any other thinking individual, to believe the British Empire's claims to democracy. The centuries of oppression of brown people in Asia and Asia Minor and black people in Africa give lie to this claim. . . . But what of ourselves? The American way of life has always been a dual one. In many sections of the United States democracy has never been given a chance to work. It has been supplanted by Crackerocracy. Historically, through the seventy-seven years of the Negro's freedom, he has been politically disfranchised, socially ostracized, educationally miseducated, economically exploited and in the field of religion, has been met with hypocrisy."¹² These are the searing

words of the Negro leader, Adam Clayton Powell, Jr. Do you say he is extreme? Take time to learn of what Mr. Powell has been through and what he has accomplished as pastor of the great Abyssinia Baptist Church in Harlem, formerly a member of the New York City Council, editor of the Negro newspaper *The People's Voice*, and an outstanding leader in the People's Committee. You may not agree with Mr. Powell but you do not have a reckless radical to deal with here. He has a right to demand your answer. He speaks with authority and heroic determination. Racial discrimination, the white man's imperialism, a false sense of white superiority—how doggedly these lay hold upon our attitudes, our influences, our souls. Until we see them as they are—death-dealing in our "littleness"—we shall go on from war to war—civil, nation against nation, race against race.

Was Philip Wylie unfair in his *Generation of Vipers*?¹³ Sometimes I think Mr. Wylie sounds the word of the hour far more realistically than many other analysts of the present or prophets of the future. Their utterances too often, to use the words of John Haynes Holmes concerning a recent volume on the basis for the peace to come, "have the strange effect of being spoken in a paper world, and thus have little relevance to the realm of hate and horror in which we live."¹⁴ It took magnificent courage as well as deep insight for Jesus to dare to speak the truth that hurt—and hurts: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."¹⁵ Jesus did not leave it there, for he knew, as we must know, that at the heart of the world there is the Love which will not let us go. But how we crucify that Love!

When will we listen and learn? A press dispatch features as news the statement of President Nicholas Murray

Butler of Columbia University in his annual report to the university trustees (January, 1943) that "American youth is fighting on foreign shores today because of the influence of isolation doctrines on American policy. Isolation leads not only to war but to economic, social and political disaster." If this were not so terribly true, it would be ludicrous. Two thousand years after Christ, the president of one of the largest universities in the world makes the headlines by stating a fundamental principle deeply related to that which the humble "missionaries of the cross" have declared and given their lives for all these twenty centuries.

There are still influential men in our country who claim that the answer to world chaos is a more intelligent approach to our world problems. Is this the answer or was Henry Adams right when he said, "After all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray"?¹⁶ When will we be done with the "littleness" of paganism? It will be our ruin and our death if we are not soon done with it. As long as we make God an "optional extra" we shall not have world order. It is a time for greatness!

Do you tell me there is evidence that more people are now becoming religious? In all honesty, as we listen to most discussions about religion today are we not forced to ask whether or not the claim that many are "turning to God" stands up under the further question: How many of those who now testify they are "turning to God" are but seeking escape and refuge? One would not imply a derogatory attitude toward a suffering soul's consciousness of its need of God. But there is danger in a "religion of crisis." "Why call ye me Lord, Lord, and do not the things which I say?"¹⁷ Is there, at long last, willingness to acknowledge humbly and sacrificially

the way, the truth and the life in the God and Father of our Lord Jesus Christ? Who will answer?

Professor Whitehead has said somewhere, "History shows that the unstable ages have been the creative ages." The upheavals of our time may be analyzed as being the movement of world revolution. But are we heading for greater good or worse evil? Professor Garnett, of the University of Wisconsin, points out that William James confessed that there is a vague uneasiness, a sense that there is something wrong about us as we actually are; and, secondly, the solution of this uneasiness lies in "a sense that we are saved from this wrongness by making proper connection with the higher powers."¹⁸ If in his *Varieties of Religious Experience*¹⁹ the mind of the philosopher discovered the sense of something missing at the turn of this century, how much more evidence he would find today. In the accumulation of worldly resources, in the achievements of scientific minds, in the plans for world order, something has been missing. Now the world is beginning to sense this fact and Christians in repentance are revivifying their knowledge of it. A Voice constrains us: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."²⁰

Some years ago a crisis came in the building of a steel bridge. Engineers and construction crews had worked carefully though feverishly, day and night, to complete the structure according to an urgent time schedule. Two groups worked across a river from opposite banks. Early one morning there was great expectancy as the finishing strokes were made. Where the two spans were due to meet, the riveters discovered an unabridged space. Something was missing which had to be found if they were to complete the whole. What had gone wrong? The chief engineer was called. With great care and concern he inspected the plans and the girders. Turning

quietly to his workers, he said, "Wait for the noonday sun." Came the sun, with all its penetrating heat and power. The steel expanded. The spans touched. The rivets were made secure. The job was done. The task was complete. The bridge was made whole. In the building of the structure of life those who speak with authoritative knowledge are bound to remind us that there is no completeness to man's greatness save through the greatness of God.

While gathering material for the book *Inside Asia*, during their visit in Allahabad, John and Frances Gunther became close friends of the Nehrus. Just prior to his most recent imprisonment, in a letter written to Frances Gunther, Jawaharlal Nehru asked, "Is there a tomorrow after all? or must we continue to live through a long succession of yesterdays?"²¹ How incomplete our yesterdays! Is there greatness enough to make a tomorrow? Let other groups speak for themselves, but of this we in the church may be sure: there will be no tomorrow unless the church is great today. A tremendous responsibility was once and for all placed upon the church, if we accept and understand its stupendous charter as defined in humble and majestic terms by one who has done more than any other man to establish, organize and give sense of direction and duty to the community of believers in Christ. For these are the words of St. Paul for the church to re-evaluate and revitalize today for the sake of tomorrow: "Less than the least of all saints as I am, this grace was vouchsafed me, that I should bring the Gentiles the gospel of the fathomless wealth of Christ and enlighten all men upon the new order of that divine secret which God the Creator of all concealed from eternity—intending to let the full sweep of the divine wisdom be disclosed now by the church . . . in terms of the eternal purpose which

he has realized in Christ Jesus our Lord. . . . So I beg of you not to lose heart.”²² O church of Christ, this is indeed a time for your greatness!

This is the time for the church to be great in vision. “Where there is no vision the people perish.”²³ It is a time for Christians to have the far view, to discern deeply, to see life in its wholeness. We inquire, “What is the outlook for the church?” Therein is not the determining factor. Rather, “What is the outlook of the church?” That is the question.

We must go down into the dungeons of the heart,
To the dark places where modern mind imprisons
All that is not defined and thought apart:
We must let out the terrible creative visions.²⁴

What does the church see and teach others to see? Obviously, the answer involves “perspective” and “insight.” Preachments without number have stressed these essentials. But how true is the perspective and how deep is the insight? “The difference between landscape and landscape is small, but there is great difference in the beholders,” wrote Emerson, with unfolding wisdom.²⁵ In a word, the issue as to the vision of the church is whether or not its members look at life through eyes of faith.

The heart of the matter is here: Is the life of the church sufficiently loyal to its commission and sensitive to “the Light within” that its “beholders” are not blinded by the storm of the world but see the person and purpose of Christ? It is not easy to keep our eyes on Christ today. It is hard in this world of stormy, beast-ridden pathways for the church to travel with its eyes on Christ. The penalties are heavy. The burdensome progress of the cross, according to worldly reckoning, is

not what many consider to be the right direction. Walter Horton has warned us: "His (Jesus) relationship to modern Western civilization can be precisely formulated in the proposition that if he is sane, the modern world is crazy; and if the modern world is sane, he is stark mad. . . . From our perspective we can clearly perceive that those who thought Jesus a dangerous fanatic were nearer the truth than those who thought him a harmless crank. Pilate might smile contemptuously at the poor wretch who was called *King of the Jews*; before many centuries had passed this King would show his power by conquering Rome itself."²⁶

War has not invalidated the major emphasis in the gospel of Christ. The commission remains: Christians must lead mankind to see Christ. When the church takes its eyes from the centrality of its task or adds any increment which causes one to turn his eyes from Christ, Christian experience sinks into the sea of defeat. Do you remember? "But the ship was now in the midst of the sea, tossed with waves. . . . In the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled; . . . they cried out for fear . . . straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come! And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, . . . Lord, save me. And Jesus immediately stretched forth his hand, and caught him."²⁷

History tries its best to keep us from falling. Bring to mind the strong, sure words of T. R. Glover:

"For those who believe, as we all do at heart, that the

world is rational, that real effects follow real causes, and conversely that behind great movements lie great forces, the fact must weigh enormously that wherever the Christian church or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis—above all where everything has been centered in Jesus Christ—there has been an increase of power for church, or community, or man. Where new value has been found in Jesus Christ, the church has risen in power, in energy, in appeal, in victory. Paul of Tarsus progressively found more in Christ, expected more of him, trusted him more; and his faith was justified. If Paul was wrong, how did he capture the Christian church for his ideas? If he was wrong, how is it that when Luther caught his meaning, reinterpreted him and laid the same emphasis on Jesus Christ with his *Nos nihil sumus; Christus solus est omnia* ('We are nothing; Christ alone is all'), once more the hearts of men were won by the higher doctrine of Christ's person and power, and a new era followed the new emphasis? How is it that, when John Wesley made the same discovery, and once more staked all on faith in Christ, again the church felt the pulse of new life? On the other hand, where, through a nebulous philosophy, men have minimized Jesus, or where, through some weakness of the human mind, they have sought the aid of others and relegated Jesus Christ to a more distant, even if a higher, sphere—where, in short, Christ is not the living center of everything, the value of the church has declined, its life has waned. That, to my own mind, is the most striking and outstanding fact in history."²⁸

In a time of great fear, hate and conflict in Robert Browning's *Saul*, there was David's great vision; it puts before the church of our day a picture which we should not permit the present storm to tear away:

O Saul, it shall be

A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever; a Hand like this
hand

Shall throw open the gates of new life to thee! See the
Christ stand! ²⁹

Furthermore, *it is a time for the church to demonstrate great love*. One pleads with the church that it answer with the love of Christ the imprecations of the hour with which man curses man. Shall we bury with our fears what Jesus magnificently revealed: "Whosoever will be great among you . . . shall be servant of all"? ³⁰ Karl Adam of Tübingen (according to John Baillie), one of the leading Roman Catholic thinkers of our day, has made bold to ask: "Is it not unspeakably sad that we Christians [Adam wrote "Catholics" but I am sure he meant all Christians] are no longer, as formerly, recognized by our love, that no longer faith and love, but faith alone is our distinguishing mark?" ³¹

Here is greatness for the church in our time: confronted with the terrible waves of hatred let loose in the world, let Christians show their prowess by loving in the love of God through Jesus Christ. In the words of Ralph Sockman, "More than ever in my memory, men are now in the mood where they can be rallied around their hates so much more easily than around their loves. We must release the spirit of grace to match the spirit of wrath." ³² Those who believe in the gospel of the God of Love are called upon to show that they have not been destroyed by the hate that has been let loose upon the earth. Thank God, there are Christians who as "bright shoots of everlastingness" show the way. Among them is the gracious lady, Madame Chiang Kai-shek. Some call her the most influential Christian in the world. At

least, she symbolizes the highest and the best expression of the Christian church. Her experiences over the past cruel years have been such that she has had to deal with invidious manifestations of hate. Her country has been devastated. The brutality of war on the rampage in China has shocked the civilized world. When Madame Chiang Kai-shek came as a good-will ambassador, America outdid itself to make her welcome. Perhaps no other gathering on her tour was as significant as the New York City Madison Square Garden affair where thousands greeted the First Lady of China. War spirit was at its height. Inevitably, threats and protestations against the enemy broke out. Hateful things were brought to mind and some very hateful words of retaliation swept the assembly. Into the midst of this tension came Madame Chiang Kai-shek. To the amazement of all and to the rebuke of many, this gentle, strong, Christian woman of the Orient became not only a witness for the cause of China but a spokesman for the true spirit of the world church. She spoke of the necessity of our following the teachings of Jesus who dared to proclaim and live love and forgiveness. "There must be no bitterness," she said. Weighed down by the tumultuous emotion which swept about her that night and later all over America, living daily in the pain and persecution wounding her own land, how easily might so sensitive a woman have cried out in hate. But she spoke of love.

In her confession of faith, the charming wife of China's president and generalissimo wrote, "My mother was not a sentimental parent. In many ways she was a Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, 'I must ask God first.'"³⁸ The

secret of great love in the face of great evil, as revealed by Mei-Ling Soong Chiang, is that before meeting life one must meet God.

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us . . . that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us. . . . We ought also to love one another." ³⁴

These are strange and hard words for our day but they do not come out of thin air. They were written by a very wise man in the city of Ephesus years ago, a man who had seen much of terror but who had found much of love. Further of what he wrote to his first-century friends has been translated: "We ourselves know the love which God has for us, and we are confident about it." ³⁵ A commentator has added: "This is the grace of God—the love of God that seeks to create values even where there is no realization of their lack and no request for them." ³⁶

There is a critical choice before us. We cannot evade the issue. This was dramatized for me some years ago in the southern part of China. Flying back from the island of Hainan, the plane dropped us on a lonely spot in South China. There an incident of consternation was turned into humor and inspiration. My two companions and I (we were three Americans traveling together) were left standing on barren ground. The wind-swept, undeveloped airport had but one building—a crude hut—and that was empty. It appeared that a mistake had been made. Had we been stranded? Had the Chinese pilot left us at the wrong place? We were travelers from afar, only one having roots in China. As we watched

the tiny plane disappear in the clouds, I assure you it "left a lonesome place *under* the sky." It was time for some sort of lift for our spirits. Cautiously, I made a feeble attempt at being the "life of the party." Cold as we were, I thought of what a nice hot drink of something would mean at that moment. Since it was obviously out of the question, I suggested that we might as well reach out for the best one knew. "Wouldn't it be wonderful," I clamored, "if right now we could have a great big cup of hot chocolate?" "Please, please," the others cried out. "The situation is bad enough without your making it worse and unendurable by an irritating gesture at being funny." But then—at that very moment—a little Ford came leaping across the rolling Chinese landscape. Rattling over the bumpy airfield, it stopped before us. Out jumped a flustered, cordial, little man. Our missionary comrade had come to the rescue. "So very sorry to have made you wait," he smiled. "I misunderstood the time of the arrival of the plane. You must be cold," he continued. "Here, have a cup of hot chocolate." And believe it or not, out of the car he took a thermos, uncapped it, and, behold, there gurgled forth into a cup a beautiful stream of luscious, memorable hot chocolate.

Duly warmed and refreshed, we piled into the welcome vehicle and hurried across the broad waste land to an inland Chinese town. On the outskirts was a missionary compound, where there followed days of delightful and helpful fellowship which prepared us for a long journey into China. Traveling on into the hinterland, we came to know the weakness and strength, limitation and freedom, failure and achievement, fact and promise of the Christian church, there being experienced as perhaps nowhere else in the world. In view of subsequent world-shattering events which had their beginning in

China and spread to infect the earth, the story of this Chinese incident that I would tell you now is not merely an indigenous drama; in perspective it becomes a significant depiction of the basal divergence in humanity.

We visited a leper village to which missionaries had been giving special attention. In a grove of trees the lepers had isolated themselves not in a hospital or leprosarium but in a village of their own where they were trying to overcome the handicaps of their unfortunate plight. As we came to the edge of the village, all the inhabitants, being about 150 lepers, lined up as for inspection. The leader, leaning on a crutch, spoke to us in Chinese through an interpreter. He told us of his gratitude for the coming of the Christian missionaries. He confessed that these lepers were once bandits, diseased not only in body but in mind. He spoke of how revolting had been their evil. They had existed by frightening bridal parties and funeral processions, threatening to touch the people unless given money. Then the missionaries came. Said the leper leader, "They not only poured oil of healing into our wounds, they poured 'oil of gladness' into our souls. They told us of Jesus Christ. He came into our hearts. Ever since, we have been learning of him and have been trying hard to lead decent lives. Now we have a church and are striving to be Christians." It was a moving testimony which I shall not soon forget.

But in the sequel is the sharpened significance. Leaving that part of China, we traveled north to Peiping to spend Easter. Shortly after Easter, we went to Nanking. Getting off the train, we were accosted in a friendly way by the American we had met in southern China. "Where were you at Easter?" he asked. "At Peiping, where we were thrilled by our fellowship with the Christians," I answered. "At dawn on Easter morning, we

stood on a school compound and with a great company of Chinese Christians sang Easter carols." "Well," said our friend, "while you were singing with such joy and freedom in the north, let me tell you what was happening to the leper group you left behind in the south." Then he told us this strange and terrible story. It seems that the Wednesday before Easter a detachment of the military wandering through the southern part of China heard of the leper village. They knew well the evil of leprosy. They had learned of the bad reputation of this particular company of lepers. Coming to the village, the soldiers gave each leper a small piece of Chinese money, telling the poor souls that they would each receive more money the following morning if they secured others in similar plight to come with them. Thursday, Friday and Saturday mornings, everyone in the village lined up to meet the soldiers, for, in pathetic eagerness, poverty-stricken, the leprous unfortunates were only too glad to receive such a gift.

Came Easter Sunday morning. At the rising of the sun, the lepers lined up as the soldiers came. And the soldiers shot every leper dead. They buried the women in one hole and the men in another hole, and went on their way. The soldiers were not savage men. They were not mad men. They did what their society had assigned to them—they attempted to eradicate evil by force. What was the result? Leprosy was not cured; evil was not eradicated. Here is a telling parable. Before this particular band of lepers, representative of disease and evil, there had stood two groups. One sought to cure, the other to kill. So it is in our day: there are two philosophies of life—the latter based upon force, which breeds hate and death; the former based upon the healing, redeeming love of God in Christ, which alone is able to take away the sickness and the evil of mankind.

The love of man is not sufficient. Human love is not strong enough to stand the pressure of inhumanity. We need the unfathomable, unlimited, strong, certain, redeeming love of God. Let me tell you a lie. There is a legend which Oscar Wilde has given us which is based on a subtle half truth.³⁷ As always, half truths are more treacherous than obviously complete falsehoods. This is an imaginary tale about Jesus returning to the world to revisit certain places of his earthly ministry in order to see how effective his work had been. Jesus enters the house of a wealthy young man. To his amazement he finds the youth in drunken revelry in a room of sin holding men and women to him voluptuously. "Why do you do this?" asks Jesus. The young man turns on the Master, crying, "Why not? I was a leper and you healed me." Leaving the house, Jesus sees another young man whose eyes are bright with lust as he follows a young woman. "Why do you look at her this way?" questions Jesus. "Why not?" snarls the young man. "I was blind and you gave me sight." Hurrying toward the young woman, Jesus calls to her, "Why do you entice this young man?" "Why not?" she retorts. "You said my sins are forgiven." Grieving along the way, seeing a man sitting by the wayside weeping, Jesus sighed wistfully, "Why do you weep?" "Why not?" the man wept. "I was dead and you brought me back to life again."

That is a lie. Jesus offered no humanitarian panacea. He was no superficial reconstructionist. He gave no Epicurean philosophy. His love was deeper than the mere manifestation of human affection. When Jesus healed the leper, he healed his soul as well. When Jesus gave sight to the blind eyes, he taught those eyes to see the beautiful, the good and the true. When Jesus said "Your sins are forgiven," he said also, "Go, and sin no

more.”³⁸ Jesus did not point toward escape from reality. The same voice that promised, “In my father’s house there are many mansions,”³⁹ also declared, “If any man will come after me, let him deny himself, and take up his cross, and follow me.”⁴⁰

Oh, dearly, dearly has he loved,
And we must love him, too,
And trust in his redeeming blood,
And try his works to do.⁴¹

Confronted with the angry wave of hatred let loose in the world today, let the church of Christ dare to conquer with selfless, reckless Christian love. “Love never faileth!”⁴² It is a time for this greatness!

Clearly, also, *it is a time for the church of Christ to release great faith.* Even yet it can be counted on: “According to your faith be it unto you.”⁴³ This remains a law of life which the church will have to recover and lead the world to know, if the future is to be one of Christian victory. Or will Russia lead the way? Russia’s faith may not be described as Christian, but never forget that her faith in what she believes has been great—and results have been accordingly. The testimony of Anna Louise Strong concerning the Russians should stir Christian revolutionists. Read this and ponder: “They (the Soviets) have built their total defense: in armament, in industry, in farming, and in the development of the people. They built it barbarously: they wasted materials, they broke machines, they exhausted people. They built faster than could be built, for they built against time. And now the time against which they built has come.”⁴⁴ Faith without works is dead. Faith with works, works. The Russians have demonstrated this according to their

faith. How great is the faith of the church in such a time as this?

Under fire, Christians are having both their faithfulness and stamina tested by the threat and actuality of crucifixion. In her novel, *The Arm and the Darkness*, Taylor Caldwell brings us an unforgettable picture of her young French hero confronted by the spiritual struggle of his religiously minded brother: "He gazed at his brother. He saw his face. He closed his eyes and a sickening wave of compassion and understanding rolled over him. He thought, 'It is not Calvary which is the tragedy. It is Gethsemane.'"⁴⁵ Too often it has been the case that religiously minded men, agonizing in inner conflict, have become exhausted and have sought escape in dreams, as did disciples in Gethsemane. We have again and again forsaken the truth that would make us free. But there was One in Gethsemane who was great enough to go through tragedy to the cross. Upon this Rock the heart of the church has been built and it will ultimately stand! But will present Christian leadership be great enough to keep the Christian fellowship of our time upon this foundation?

This is not the place to elaborate upon the requirements for leadership in the church today. Other sources are available which describe in comprehensive detail and in twentieth-century terms Paul's immortal counsel to Timothy: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the truth."⁴⁶ Let us not pass by the matter of leadership, however, without laying stress upon a certain required imperative: those who take responsibility for leadership must be willing to go the "second mile."⁴⁷ There are many miles of progress of which we dream and talk and exhort. But before we can hope to walk the hundredth mile, there is

the "second mile." To do "more than others" ⁴⁸—this is the mark of a Christian which is unique, distinctive and most lacking. The doing of one's duty is not sufficient. Padraic Colum, in his sketch of John Butler Yeats, points out how vividly J. B. in his little poem, "The Scholars," lets "all *dutiful* men know what he thinks of them:

" All shuffle there; all cough in ink;
All wear the carpet with their shoes;
All think what other people think;
All know the man their neighbor knows.
Lord, what would they say
Did their Catullus walk that way? " ⁴⁹

To daily dedicate one's self to go further than duty requires along the path of faith, in the way of love, in the experience of sacrifice—in personal contacts and responsibilities, social relationships and national and international affairs—is to make graphic "whosoever will be first among you, shall be servant of all." Remembering, to be sure, that "serving God is a shade harder than serving Satan, since you are persecuted somewhat more often." ⁵⁰

There was found in the diary of Martin Treptow, an Iowa boy killed in Chateau-Thierry in 1918, this assertion: "America must win this war. Therefore I will work; I will save; I will sacrifice; I will endure; I will fight cheerfully and do my utmost, as if the issue of the whole struggle depended upon me alone." ⁵¹ When such great faith becomes the consuming consecration of every man, woman and young person who gives himself to the service of the church of Christ, then we shall win in the fight of good faith against the evil of our day.

The world is too great for our human strength. Without Christ we can do nothing. Jesus said: "Whoso-

ever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat . . . upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat . . . and immediately it fell; and the ruin of that house was great." ⁵²

Do you tell me these words of Jesus are not modern enough? If you do, I refer you to a timely treatise coming from a very progressive place. In recent months, from out of the School of Economics and Politics in the Institute for Advanced Study at Princeton, there came forth a superior book by the well-known professor and American historian, Edward Meade Earle. The name of the work is *Against This Torrent*. The title and theme are taken from a letter of Thomas Jefferson, written June 30, 1803. The world order of that day was threatened by the armies of the French Revolution, soon to become the armies of the Emperor Napoleon. "We see," wrote Jefferson, "with great concern the position in which Great Britain is placed and should be sincerely afflicted, were any disaster to deprive mankind of the benefit of such a bulwark against the torrent which has for some time been bearing down before it." ⁵³ It is noteworthy to find Professor Earle showing, through Thomas Jefferson, the very picture Jesus has put before us in the above quotation from the Gospel of Luke. It is obvious to any Christian that Great Britain or any other nation, in the day of Jefferson or in the day of the Institute for Advanced Study at Princeton, is only a bulwark if and when such nations build upon a deep and strong foundation.

Christians maintain that the one firm, indestructible foundation is Jesus Christ.

The words of Jesus, as always, are up to date. A great flood has arisen. World conflict is breaking against the church and upon the civilization which we have called Christian. What is the church's primary duty in this hour? We cannot reiterate too often: "Let the church be the church!"⁵⁴ Let the church dig deeply and build upon the Rock. Then, and then only, as wild, unharassed streams break against us, will we stand. Turbulent torrents are sweeping over mankind today. They do not arise in the life of any one nation. They emanate from the sin of all nations. The tides of unbelief demand that the church expend its faith and make this hour one of the great moments of history.

The enthronement of the Archbishop of Canterbury, Dr. William Temple, which took place in Canterbury Cathedral in the midst of the nightmare of war, dramatized the place, power and promise of a church of great faith and gave peculiar opportunity for a Christian of great faith to speak. Representatives of the Russian, Greek, Rumanian and other Orthodox churches took part in the ceremony, as well as those of the Dutch, Swiss, French, Polish and Czech Calvinist churches and of the Norwegian, Swedish, Danish, German and Finnish Lutheran churches, and emissaries from the non-Anglican churches of Great Britain. The sermon of the occasion has such pertinent and permanent bearing upon our discussion that it is worthy of full consideration here.

Taking as his text: "The nations shall walk by the light thereof,"⁵⁵ Dr. Temple declared:

"The real meaning of this day is a dedication—the dedication of the church, of the nation and of ourselves to the service of the Most High God. The world is learning its helplessness apart from God, though not yet

is it on any great scale turning to Him for direction or for strength. The secular movement of the world is not towards peace or mutual understanding and appreciation; rather is it towards more intense and fiercer competition, conflict and war, between larger and ever larger concentrations of power. . . . If that were all that could be said, the church could do little else but work under the surface, morally if not physically, returning to the catacombs, preserving the gospel in its purity and potential might, until it again confronts the world as one coherent fellowship which alone can give stability and peace to a world relapsing into chaos.

“ But there is another side to the picture. As though in preparation for such a time as this, God has been building up the Christian fellowship, which now extends into almost every nation and binds the citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship interpenetrating the nations, bridging the gulfs between them and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally a great world fellowship has arisen from that enterprise. But it has arisen: it is the great new fact of our time; it makes itself apparent from time to time in world conferences such as in the last twenty years have been held at Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras and Amsterdam. The New Testament bids us hope for a City of God whose gates are ever open to the four points of the compass so that all may enter and that the nations

shall walk by the light of it. That City, in its perfection, is of eternity and not of time, but as the central doctrine of our faith assures us, it is God's will that the things of time should, as far as may be, present to us eternal realities. We may not hope for the kingdom of God in its completeness here, but we are to pray for its coming and live even now as its citizens. And here we find ourselves actually belonging to a fellowship which is the earthly counterpart of that City of God, though many of us are hardly aware of it and all of us are frequently forgetful of it. . . . The chief need of all is that we, here and now, let our dependence upon God become so living a fact of actual experience that we become henceforth channels of His living energy. This, then, is my call to you today, and, beyond you who are gathered here, to all whom my words may reach. Just because our hope is set on that City in whose light the nations shall walk, let us abide in Christ, that Christ may abide in us."⁵⁶

Thus speaks a man of God. And he is not alone. There are others in every land. Few have the voice of leadership and the place of influence of the archbishop. But many respond to and share in his vision, love and faith. The need of the hour is that Christians, seeing clearly, will hold unitedly, speak boldly and act greatly.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up, *and make her great!*⁵⁷

III

THIS IS THE CHURCH

TODAY THE CHRISTIAN CHURCH claims some 650,000,000 enrolled members. Here is a force powerful enough for any task, if directed to a single purpose. When Christians were numbered but by thousands they "turned the world upside down."¹ Now, in the face of mad confusion and terrific opposition, in a world weary and torn asunder, there is the imperative necessity that the world church membership unite and speak as one voice.

The encouraging though seldom publicized fact is that the church is organized for co-operation, co-ordination and unity. The framework has been formed. Indomitable minds and spirits have led the way. The present and the coming generation will make or break this structure. War itself will not do it. War will burn away chaff, but a strong, durable pattern of Christian unity must remain. The test will come when in reconstruction the brick and mortar of schemes and programs begin to solidify upon the structure. Will the substance of our post-war thinking and planning be great enough to maintain a united world Christian movement? One aspect of the answer is to be found in how well we know what we have in the present body of the church. Our heritage in Christian co-operation and unity did not just happen. Let us look, though briefly, at the present world church system and organization. Here is a "treasure," even though in "earthen vessels."²

For a little less than three years a World Council of Churches has been in the process of formation. Already eighty-two great church bodies representing all the non-Roman communions have voted to accept membership. The constitution does not limit the membership to non-Roman churches, but as yet the Roman Catholic Church has not found it possible to participate. The constitution of the World Council of Churches, as adopted at Utrecht, ratified by the constituent movements and since accepted by the eighty-two church bodies, defines the Council as a "fellowship of churches which accept the Lord Jesus Christ as God and Saviour." The functions of the Council will be to facilitate common action by the churches; to promote further co-operation and the study of existing differences that they may not cloud the underlying spiritual unity; to promote the growth of an ecumenical consciousness in the members of all churches; to establish relations with other Christian world movements; and to call world conferences on specific subjects as the occasion may require. What sanguine Christians have prayed for through the years is at last becoming a reality—an organization which shall under God represent the united thought and action of the Christian churches of the world. Although still in the formative period, the World Council of Churches, under the direction of its provisional committee, is actively at work maintaining and expanding the activities of the two great Christian movements: "Life and Work" and "Faith and Order." The World Council is keeping Christians of all countries in touch with one another, even across war frontiers. It is helping in the ministry to the victims of war. It continues viable studies of the Christian church. It is materially lessening the bitterness and hatred caused by war and preparing the way for an imperishable peace. It is a league of churches, not of na-

tions. Why is there hope that it will succeed in bringing to pass a new era of human brotherhood? Because it attacks world problems at their roots in the moral and spiritual failures of man; because it recognizes that unity on a world scale must be based upon a sincere regard for existing differences; because what law cannot do, God's spirit in the soul of men can do; because nothing is impossible for those who, united in the power of the spirit, "seek . . . first the kingdom of God, and his righteousness." ³

Though the World Council of Churches is the latest manifestation of Christians in united action, it has had a worthy predecessor, which still continues to function as the church in its world task, the International Missionary Council. This body combines many national missionary conferences and Christian councils in a world fellowship for planning and co-operative action in the advancement of the world mission of Christianity and functions in each national area through the agency of the national group. In North America this agent is the Foreign Missions Conference of North America. All branches of the church are represented in the International Missionary Council. The North American conference unites the missionary boards and societies of over fifty communions.

The International Missionary Council was officially organized in 1920. However, it traces its origin to the World Missionary Conference held in Edinburgh in 1910. The Conference formed a Continuation Committee, which was able to carry forward a number of its functions even during the years of the first world war. It was almost immediately after the war that the permanent organization of a representative international council was possible. In 1928 a world meeting of the Council was held in Jerusalem, bringing together a larger number of representatives of the so-called younger

churches than any previous church gathering. In 1938 the Council held another world meeting in Madras, India. At this meeting the representations of the older and the younger churches were equal, reflecting the principles on which the International Missionary Council was organized. The outbreak of the war has but intensified the need for the various activities of this body. Outstanding has been the holding together of the bonds with missions "orphaned" because of war conditions. Support from the churches in America and Great Britain, China and Latin America has kept alive the world mission in stricken areas. Since 1939 almost two and one-half million dollars have been contributed to "orphaned missions" through the International Missionary Council.

Moreover, the Council studies and implements proposals of strategy from both older and younger churches. For instance, from Africa comes a call for a study of witchcraft, marriage customs, and separatist churches; from Latin America comes the request for research as to the open fields for missionary work among the Indians of the Andes. There come calls also as to financial problems, both of the younger churches and of the mission board end, and of the survey of new fields for the extension of the missionary movement. Among other problems faced are: the Christian approach to the Jews, now and in the post-war period; the undergirding and extending of the program of world literacy and Christian literature; the strengthening of the younger churches that they may be aware of their existence as a part of the whole; and a study of the type of missionary personnel that will be needed for the post-war period. So great has been the demand for the work of the Council that two new offices are being considered, in addition to those now operating in London and New York—one being contemplated for the Far East and another for India.

When one considers the range and outreach of the national organizations of the International Missionary Council and realizes that through related national councils research and service are being undertaken in activities such as mentioned above, then one bows in prayer, newly aware of the strength made possible through united Christian faith and action. To appreciate the scope one should take time to read and let his imagination play upon this list of the areas of the world in which there are strong and effective national organizations of the International Missionary Council: Antigua, Angola, Australia, Barbados, Belgium, Bolivia, Brazil, China, Congo, Cuba, Denmark, Equatorial Africa, Finland, France, Germany, Gold Coast, Great Britain, India, Jamaica, Japan, Kenya, Madagascar, Mexico, Near East, Netherlands, Netherlands Indies, New Zealand, Nigeria, Northern Rhodesia, Norway, Nyasaland, Peru, Philippine Islands, Portuguese East Africa, River Plate, Sierra Leone, South Africa, Southern Rhodesia, Sweden, Switzerland, Tanganyika, Thailand, Trinidad, United States, and Canada.⁴

National Christian Councils, or their equivalent in all these parts of the world, unite the work of the younger churches. These Councils are interdenominational in their construction—their purpose being to promote practical Christianity through the stimulation of co-operation and unity among existing religious organizations and between these agencies on the one hand and government, private bureaus and institutions on the other. They also attempt to keep their constituency in touch with religious developments all over the earth. In fact, they serve their country and church as a clearing house for information and as an advisory body for promotion and advance. The leadership from the National Christian Councils as represented at the Madras Conference speaks for the in-

telligent, consecrated approach which the national church is making to the spiritual life of China, India, Africa, Latin America, and Japan—to mention only a few of the nations benefiting from such a projection of united Christian leadership.

The structure of Christian unity has been well established and is being continually strengthened also by long cultivated and far-reaching interests and activities of American churches abroad. These include "family" relationships of the churches of the same family in the United States and Europe: that is, interchangings of fellowship and, in some instances, of support. For many years there has been an annual general exchange of preachers between the United States and England. American supported non-missionary schools in the Balkans, the Near East and various countries in Europe have had many American teachers recruited by the churches. A number of American church bodies have had operating in Europe, Northern Africa and Latin America a staff for secular workers related to refugees and relief, including service to prisoners of war. Some Americans have been ministers to English-speaking churches both in Europe and in the Far East.

And there are the ecumenical conferences. For more than twenty-five years a movement has existed to bring various branches of the church into closer fellowship around some major aspect of the church's life. These have resulted not only in world gatherings, where church representatives from many lands have come together for consultation and united planning, but, in addition, undertakings in church unity have been launched. Strong bonds forged in these ecumenical conferences hold firmly even now across the barriers of war. "The progress of church unity within the past twenty-five years leaves one breathless. It eclipses that of all the preceding post-

Reformation centuries put together. In it is much of the hope for a qualitative world peace inside the framework of any treaty made. It is international and interracial and its potential power is incalculable." ⁵

There is, of course, also the missionary movement. The churches of Europe, Britain, and the United States have been engaged in sending missionaries to so-called non-Christian lands and by that process have trained and formed permanent relationships with many who have become responsible and trusted leaders in their own countries. The American churches have been accustomed to contribute a considerable fund annually for religious, educational, social and relief work abroad. In 1925 American churches were giving approximately \$14,000,000 a year for overseas mission work. During the depression period this declined very materially, but at the outbreak of the war such support was in excess of \$20,000,000 per year. Further than that, between the close of World War I and the outbreak of World War II the churches of the United States sent to Europe, largely for the relief of suffering, \$55,000,000. And since the Japanese invasion, July, 1937, nearly \$2,000,000 have been sent from American church sources for relief efforts in China. American missionary personnel has had experience and knowledge of indigenous customs and social issues which fit them to have a constructive part in relief and rehabilitation projects. Many types of social and educational agencies have sent Americans to participate in such service, but in this the missionaries of the church have predominated. In normal times there were some fifteen thousand missionaries from America in Africa, Asia, and other parts of the world.

As illustrative of the ideals and strategy of Christian co-operation through the world church, consider as an integral part of this chapter a message issued in Decem-

ber, 1942, by the Foreign Missions Conference of North America to the constituency associated with its 121 co-operating mission boards and agencies:

The Foreign Missions Conference of North America, uniting the churches in their world-wide missionary effort, is at the heart of the struggle for orderly international relations. In current public discussions we are now hearing it said that new spiritual undergirding is prerequisite to a more orderly arrangement of world political power. The spiritual foundation which the world Christian mission has been seeking to lay across lines of race and nation provides such undergirding and is the only hope for a world order adequate to the new day.

The foundations already laid have not been shaken by the war. In fact, in many countries not directly affected by the conflict the Christian mission goes forward with enlarged opportunity. Even in places where missionaries have been evacuated or interned, the Christian Church is carrying on, and in the face of nationalistic pressures is keeping itself loyal to the ecumenical fellowship. We bear testimony to the unfaltering faith of national Christians and their missionary colleagues in war-torn lands, and to the loyal, prayerful support of the churches in North America. We record our thankfulness for this continuing vivid demonstration in Christian fellowship across national lines, some of them lines of political enmity.

There is emerging today a revolutionary demand for full human rights for all people. In a large measure, this is a product of the world Christian mission. We shall continue to work for better understanding between races. This is an essential part of our mission. The coming decade must be a period in the world's history, when

the common life of all shall be brought nearer to justice and equality.

In the face of economic and political exploitation, we pledge ourselves to uphold the rights and privileges of all peoples without discrimination of color or race. We dedicate ourselves to unceasing vigilance in interpreting to the public and to councils of State the basic cultures, needs, problems and aspirations of the peoples among whom we labor.

We are deeply concerned by the crescendo of hatred and vindictiveness especially toward the Japanese people, and believe that it endangers gravely the prospects of interracial understanding in the post-war world.

We stand squarely against any post-war planning which looks toward a dominant control of the world's affairs by white peoples. We believe that the only ultimate hope for enduring peace lies in sharing of responsibilities and privileges by all races alike. Conversely, we believe that the unequal treatment of certain peoples and races will but lead to more terrible wars.

We resolve to keep the Christian fellowship unbroken. It is a primary duty of the world mission to make clear the ecumenical character of Christianity to the peoples of all lands, and especially of lands where there exists strong suspicion that Christian missions constitute a forerunner of Western imperialism. It is our obligation to separate our missionary efforts from any entanglements which would justify such suspicion. Only as the church in North America maintains throughout the war its supra-national and truly ecumenical loyalty will the missionary enterprise be enabled to enter upon an era of better understanding in its contact with the peoples it seeks to bring into the Christian fellowship.

We call upon the churches to make more resolute and realistic their study of a just and durable peace, and to

prepare now for the sacrifices necessary to achieve it. The fact that we are today parts of a warring secular culture should never blind us to our missionary responsibility for the removal of the roots and causes of war.

We must enlarge our ministry to the constantly increasing needs of starving and homeless populations. Our aid to China, for example, though significant, is still tragically inadequate. The precedent established by the sending of supplies to Greece should be followed vigorously by relief to other parts of suffering Europe.

We should lend our full support to new, promising types of Christian service, initiated by National Christian movements or by individuals, which may be called for by such tasks as rehousing scattered homeless populations, city planning in industrial communities, reconstruction of institutions of human welfare and of home life, agricultural and industrial rehabilitation and new educational ventures.

Finally, we would call the churches to prayer. Let us pray with thanksgiving for the younger churches, for their loyalty to our common Lord and Master, for their courage in difficulties, for their witness to oneness in Christ with Christians of all lands, even enemy lands. Let us pray for all missionaries; for those who have been compelled to return to their home lands, for those who have been able to continue in normal work, and those in hardship and danger because of their devotion to duty. Let us pray that we in North America may be kept free from the sins of hatred, bigotry and selfishness, and that we may have a new realization of our own and the world's great need of the gospel of Jesus Christ and receive a new endowment of God's power to witness for Him in the days to come.⁶

The above speaks impressively not only to the heart of the American people from the Foreign Missions Con-

ference, but, true to its mission, the Conference sent this message all over the world, toward the determined building and increasing clarification of the tenets and purposes of the universal kingdom of God.

War-burdened as it is, the church in Great Britain is maintaining its sense of responsibility for Christian causes in spite of the many claims, suffering, and problems in these years of conflict. The Congregational Union reports having raised £100,000 for reconstruction and rehabilitation; the London Missionary Society increased its gifts by £12,000; the Church of Scotland marks a rise in contributions of £100,000; the Church Missionary Society has had an increase of £50,000 in one year.

In the United States an important example of the development in Christian unity became evident in 1941 and again in 1942, when, in the face of war, there were held simultaneous meetings of the Federal Council of Churches of Christ in America, International Council of Religious Education, Home Missions Council of North America, Foreign Missions Conference of North America, Council of Church Boards of Education, National Council of Church Women, United Stewardship Council, and Missionary Education Movement of the United States and Canada. Plans for closer co-ordination were made toward the formation of an all-inclusive church council and that throughout the United States and Canada individual churches might implement in their communities activities having to do with the following—

Projects arising from war emergency: Among these are maintaining a close spiritual bond with the younger churches, with churches cut off from their home support, and with prisoners of war; co-operation in war relief, rehabilitation of war refugees, and medical assistance to war sufferers; and other urgent needs facing every aspect

of the Christian church today. Since the entry of our country into the war there are emphasized a Christian ministry to the men and women of the armed forces; the sending of Christian leadership into the army and navy camps; the organization of churches in defense areas. Moreover, more leadership must be supplied where aliens and prisoners of war are being resettled in relocation centers, and more homes be found for Japanese Americans who are being released by the government from relocation centers and placed in communities which are not defense areas.

Emphasis on deepening the life and work of the church: Many people are going to church today for strength and guidance with a new sense of need. In response to their appeal, church unity has lifted into rich experience special days of prayer throughout the world. World Communion is held each fall, when tens of thousands of Christians in every land bear witness to their common faith through united communion. Interdenominational groups for prayer and dedication among local churches and communities give poise and power to countless persons. It is upon our oneness in faith in one Lord and one Saviour that we must and shall and do go forth to meet life in this war-stricken world.

National religious radio: Now, at a time when the entire world is threatened by trends away from our established religious traditions, weekly programs of inspiration and steady power, under the church councils, continue to broadcast the Christian message to millions of people throughout the United States, England, Scotland, Ireland, and Wales, and to the peoples of many enslaved nations. From the beginning of this service the keynote has stressed an interdenominational, international, and interracial emphasis on world problems.

The minority groups: Relations with Jews, Negroes,

Indians, and those of Mexican and Oriental extraction call for a uniform policy and a united program on the part of all church groups. Science and invention have made the world a neighborhood. But in the present chaos of warring nations, classes and races the church universal has a commission to apply the dynamic of the teachings of Christ to bring all peoples into a brotherhood. Let us reiterate again and again that in the world of tomorrow we must have racial equality and protection of all minority groups, or we shall sink back into the paganism of yesterday.

Relief and reconstruction in the post-war world: Training of qualified persons for specific tasks in the devastated areas abroad is already under way interdenominationally. Joint committees representing denominational and interdenominational agencies are being set up to administer relief, aid in the reconstruction of life and property, assist in the resettling of refugees, prepare for the reintegration of men of the armed forces into civilian life, and co-operate with the government in lifting the work of relief into the higher and more Christian avenues.

A just and durable peace: The church is in a unique position to heal the wounds of war and bind the world together. There must be constant teaching and preaching against hate, bitterness, retaliation. There must be a united Christian emphasis on faith, love, friendship, and interracial good will during these years of conflict, so that when the time for peace negotiations comes, the church will give forceful leadership both at home and abroad in building the structure of the world of tomorrow. Already we are looking to the days which will follow a military victory. Will we be ready to make that victory a permanent peace for all mankind? No institution has greater responsibility for this than the church. In a later

chapter we will attempt to amplify this. Here let us but listen to Mr. Cordell Hull in a world broadcast:

"Beyond the economic and political tasks following victory, there will lie before all countries the great constructive task of building human freedom and Christian morality on firmer and broader foundations than ever before. This task will of a necessity call for both national and international action. . . . This is a task of intensive study, hard thinking, broad vision and leadership—not a task for governments alone, but especially for parents, students and teachers, clergymen, and all those, within each nation, who provide spiritual, moral, and intellectual guidance. Never did so great and so compelling a duty in this respect devolve upon those who are in positions of responsibility, both public and private." "

Let us pause for a moment to peer into the almost hidden areas inside our two enemy countries, Germany and Japan, and also into Russia. Though dimly seen now, here we find encouraging indications of loyal Christians doing their limited best to retain values to build into the world Christian community when peace comes.

The World Council of Churches reports on the "united front" of Protestantism in Germany as now under the leadership of Bishop Wurm:

"The Christian church in Naziland, threatened with extinction as an entity, has succeeded in not only preserving itself but has grown markedly in influence and power during the last months. The Protestant united front is working in close harmony with the Roman Catholic Church, especially in protesting against the treatment of the Jews and non-Aryan Christians and in protecting and feeding them. In the Army and Navy, despite the government attitude, there is a great deal of chaplaincy service maintained. There is a new interest in the church among labor groups. Meetings of church

leaders are being held to discuss post-war problems and what the Christian position should be as to a just and peaceful world. An active program of religious education is being carried on for youth and also for adults. By no means have all youth been lured into the Hitler Youth Movement." ⁸

As to Japan, a thick and rigid barrier stands between that flaming country and ourselves. Only a jot of information now and then gets through by the way of repatriated internees and prisoners of war and by means of censored dispatches taken from Japanese broadcasts. Facts regarding developments of the Japanese church are extremely meager. We know that Christian work goes on. We have reason to believe the National Christian Council of Japan is functioning through and for all Christian organizations and that the Japanese church is attempting to do missionary work overseas. As difficult as the latter appears to us, we must believe, because of what we know of Japanese Christians, that this is a sincere effort to minister to suffering bodies, minds and spirits. We can trust that the Japanese Christians we know are praying, as we are, for peace and brotherhood and especially for unity in the fellowship of the kingdom of God. In his analysis of the present situation of Christianity in Japan today, Dr. Charles W. Iglehart, a former missionary to Japan, offers what he considers to be very significant words in an article written in September, 1941, by Professor Hiyans, a Christian leader of Aoyama Gakuin, Tokyo. It referred particularly to church union, but may be widened to express the general feeling of Japanese Christians as to their predicament in the total war crisis. Wrote Professor Hiyans: "This situation did not initiate within [the church] but from without. It was not done by us, but was given to us. There is nothing to do but accept it as in the providence of God

and make the best possible use of it in the interests of His kingdom." 9

Paul B. Anderson, Secretary of the International Committee of the Y. M. C. A. for Service to Russians, has given the clearest picture of the present status of the church in Russia that I believe one can find anywhere. The facts are so illuminating that they deserve to be considered fully:

"The war has brought out clearly the present status of relationships between church, people and state. In the summer of 1941, Metropolitan Sergei made a plea for Christians to pray for all who fight for the fatherland, not only for relatives and friends. In this he reaffirmed the historical position, that the church is guardian of the souls of all the Russian people even, as he said, 'if they do not wish to be prayed for.' The State authorized the publication of this appeal, and also put the government radio at the disposal of the church for calling the people to the defence of Russia. The people have requested the reopening of additional churches (about one-tenth are now in use), and increasingly they turn to the church for her ministrations. People, church and state stand together against the enemy.

"Does this mean that the historic tension has been overcome, that the great body of the Russian people, the Soviet Government's will to communism, and the Russian soul which sings and prays in the church of Christ, have found a synthesis, a harmonious balance that will last through future generations?

"According to Marxist theory, religion is the product and concomitant of human frustration in the face of unsurmountable distress and oppression. Religion is merely coexistent with frustration, and will vanish as distress is removed by science and oppression by the socialist order. Recognizing that society is not yet free from distress and

oppression, especially during the horrors of front and guerilla fighting and the evacuation of some forty million people to the forests and steppes, the Marxists, by their own logic, recognize that religion still has a place in Soviet life. Hence they have suspended anti-religious propaganda and allowed the church to elect a patriarch. This does not mean a change in attitude toward religion, but a reasonable expression of the true Marxist attitude.

"In the spring of 1943, Kalinin, titular head of the Soviet State, made the following statement: 'We must remember that we do not persecute anyone for religion. We believe that religion is a misguiding institution and struggle against it by education. But since religion still grips considerable sections of the population and some people are deeply religious, we cannot combat it by ridicule. Of course, if some young people find it amusing, that is not so terrible. But we must not allow it to develop into mockery.'"¹⁰

During the years since 1939 such world-minded leaders as John R. Mott, Samuel M. Cavert, J. W. Decker, Harold A. Cockburn, T. Z. Koo, Robert Mackie, Visser 't Hooft and others have kept alive through international visitation the fellowship of Christian love and have found and shared strength and inspiration in reports from Christians in many lands. There is tremendous expectation in knowing that Christian churchmen are living these days so as to hold and enlarge the Christian church and its ecumenical fellowship. Japanese Christians have written, "Spiritual agony has been our lot . . . seeking for the guidance of God." In China, Christians have given everything that the churches might carry on. An Englishman: "My hope is based on the younger churches." From France: "We must make our Christian citizenship count." An Australian: "The future of the world depends on the continuance of Christianity."

From India: "The church must begin *now* to recognize her responsibility." The bond of world Christian fellowship has been strengthened and no political force shows any sign of weakening it. Christians of the world declare: "Never have we felt more certain of the reality of the church."¹¹ There is the strong belief that when Christians sentenced to national internment by war's death-like separations are together again they will speak with the commanding authority of the resurrected. Their new and greater freedom will be the power of Christ manifesting itself in the creation of new life.

In the life of the world church the currents of Christian student movements across the earth flow strong and deep. At Amsterdam, in 1939, the last pre-war world conference of Christian youth brought together fifteen hundred young men and women from over seventy peoples. The findings of this assembly point to the conviction in these young minds and hearts that the adventure of co-operation and fellowship which began at Amsterdam must be continued in the life and work of the home churches and nations. The spirit of the conference becomes increasingly emphatic when we follow leaders of the Young Men's Christian Association, Young Women's Christian Association, World's Student Christian Federation and the Student Volunteer Movement as they face their present and future tasks. Knowing the conflict which was bound to engulf Christians through an imminent war period, some of these leaders pledged themselves that in the event that direct communication between church groups should cease because of war, they would keep hold of each other through prayer and Bible meditation, seek to send messages to each other even across restricted frontiers, work for the relief of each other's war victims, work against the wholesale hate of each other's people, and, as soon as the conflict should

end, they would come together in another great world Christian fellowship gathering.

Undoubtedly the most impressive indication of the place the world church now has in the thinking of men today is the new and enlarging recognition by the laity, both within and without the church, of the significance of the Christian missionary movement. As one mingles among laymen, particularly in churches, clubs, hotels, and on the trains, he hears expressions of surprise and tribute regarding the discovery of such a book as *Burma Surgeon* by Gordon Seagrave (and with due credit to the magnificent saga of Dr. Seagrave, anyone familiar with Christian missions can line up alongside of this heroic medical missionary and his associates quite a number of equally strong and productive missionary doctors and nurses). At the same time one notes among these laymen an almost petulant attitude, because, claiming to be more or less intelligent and well informed, not until the flames of war cast their dreadful light upon remote places previously so far from American concern, had they appreciated the validity and relevancy of the Christian missionary enterprise. In fact, if we were to ask one of these newly enlightened men (or women) to write a few pages in this book I believe he would record with considerable allurements something like the following—

. . . I have become intensely interested in India. I have been told that the British-India problem is so complex that no one can really tell why the Cripps mission failed. Yet I have been reading things lately which have led me to believe that though the situation may be complicated at the top, at the bases of life in India are nethermost problems which could be dealt with effectively if enough people would only try. When I read that ninety-five per cent of India is rural and that from year to year the area of their cultivation scarcely varies, I won-

der why more people aren't doing what the missionary statesman, Sam Higginbottom, has done these years in the great field of rural reconstruction.¹² A foreign correspondent has written from India that poverty and stagnation are the background against which the present crisis must be seen. Now I understand that the Christian mission has been acutely concerned with these conditions. Why haven't I and many more of us known this before?

When I am told that an Indian journalist commented recently that when a child is born in India it can expect to live twenty-seven years, while in England the life expectancy is fifty-five; and when I learn that of every one hundred persons born in India, forty-five die before the age of five, and that infant mortality in Bombay is 274 per thousand compared with sixty-six in London, I am not surprised to learn that such facts, which bring real suffering, burn deeply into the soul of India and provide fuel for hatred and disloyal attitudes. Then it gradually begins to dawn upon me that the mission of the church in India, with its education and social welfare programs, strikes at the heart of just these problems. Why hasn't this mission been stronger? Why haven't more of us seen the power in it for these hours of decision? Why haven't I and more of us put emphasis at this place before?

When I read the press dispatch that during Mr. Cripps' visit to India, Mr. Nehru said that only "the realization of present freedom could light the flame of India's defense,"¹³ and when I realize that the Indian people are under far greater pressures and limitations than those of British imperialism, namely, the burden and blindness of fanatical Hinduism and Mohammedanism which foster fear and superstition and degrade the human spirit, I wonder why more of us haven't come to

see the power and freedom in what we call evangelism and why there is not a greater concentration upon evangelistic effort in India and in the world.

I am deeply moved as I think of the struggle and victory in the soul of many a modern young Indian, as expressed in intimate words shared by a Christian missionary. Here is an excerpt from a young student's letter to the missionary:

"You wrote to me to declare myself a Christian openly. Although I believe I am a Christian in heart, I repeated the word 'Christian' over and over again and it sounded to me so new and inspiring—more than ever before. It seemed to me that Christ was calling me to follow him. Then came the picture of Christ nailed to the Cross and it seemed as if he said to me, 'Heri, I did die for you and loved you from the beginning of the world.' Please, Mrs. ———, do not laugh at me, do not think I am getting mad although I do wish I could get mad in the love of him who loved me from Eternity! But anyway everything is so fresh in my mind that I cannot hide it from you. I do believe that if I become a Christian many of my problems will be solved. But it pains me to think of giving such a shock to my parents. Believe me, my mother would rather see me dead than allow me to change my religion. Although she herself does not have much faith in her own religion (she is an Arya Samajist). My father will not mind very much but anyway he would not expect from me that I would give such a blow to my mother, whom he so dearly loves. So I have decided not to take any step until I go home and if possible I should talk the matter over with my father. I do believe my father is not behaving toward me in the same way that he used to. I do not know the reason, but I know that when difficulties come they come

from all sides. But I know that Christ will give me help and strength to follow him."

I am told this letter was written in March, 1939, and that in April, 1941, the young woman was baptized in a community church in India. It developed that persecution was not so bad as she had feared and that four months after the baptism her brother came to the same college seeking the Truth his sister had found.

Lately, I have been reading a great deal about Iran. For a long time Persian history has interested me. I have followed the news of the modern conflict in that ancient land. Only a little while ago did I discover there was a strong Christian church in Iran, although small in numbers in comparison with the strength of Islam there. Recently I have read about the activities of the Christian church in Teheran and in other Mohammedan centers such as Meshed and Tabriz. I understand that the session of the church in Meshed has even admitted women elders for the first time and that across the country in Tabriz a fairly radical change was made when the church there elected a group of young men, "facing forward hopefully," as their new elders. Furthermore, I have discovered that one of the interesting and helpful projects of the church in Iran is the preparation of courses in education for home and family life as a program basic to the needs of the country. It was stimulating to read that financially some of the churches in Iran have been able to maintain their independence; the Kermanshah church even increasing the pastor's salary. The Hamadan church launched an Every Member Canvass which resulted in an eighty per cent increase in the total amount pledged. News has come that the former boys' school in Teheran has been purchased by the church to house the flourishing church school and related activities. In Hamadan, after years of waiting, a young

man has announced his intention to study for the ministry and in Kermanshah another young man is being trained for out-field work among the Kurds. It sounds so near and familiar that I can hardly believe the words come from so far away when I hear that the young people in Resht desire to plan their own group worship programs and that their evangelistic appeal to their friends and fellow students is refreshing; that in Hamadan a young married couples' group chose the name *Happiness* for themselves and had the joy of seeing several of their members take a stand for Christ and join the church; and that effective and beautifully planned Christmas and Easter pageants produced by the young people in several churches have reached non-Christians as well, these having an especial appeal for Iranians as a method of conveying the spiritual truths of Christian holy days. Then I read that in addition to the missionaries giving their time and energy to the development of the church, there is in Teheran a Christian community school with texts from America. There is medical work by Christian missionaries in seven centers which treated in one year 1,118 patients. Moreover, the missionaries have been carrying on numerous projects in social service and have been conducting study groups and alumni clubs and associations among former students from their school.

We do not read much about all this in the headlines, nor do we hear too much about the spirit which carries it on. But many of our boys in the armed forces are writing home now about their discovery of what Christian missionaries have accomplished and what splendid Christians and fine church services they have found in foreign lands. Here are snatches from some of their letters:

"Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne much fruit in

Christian character. People of various races find they are one with us in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. . . . None of my sturdy men will ever say, 'I don't believe in missions.' They are all for it. . . . At the missionaries' homes we have met some fine young Indian students. . . . Some of us are singing in the choir with the young people of the mission church. . . . The missionaries conduct a second preaching service at an hour when we can attend. . . . I see more than ever before what a small world the people and all the rest of the United States were living in. I have met so many people from many countries and I am beginning to understand their side of things. I do not believe anybody will come back from this war without being one hundred per cent for foreign missions. What narrow-minded, stupid people we have had that would not support our missionaries. What fools we have been. We just can't live to ourselves for one moment."¹⁴

In a best seller, in which Negley Farson tells of his experiences on a coast-to-coast drive across Africa, I found this:

"Here [somewhere down the Congo River] was the 'darkness' of the savage mind that the missionaries speak about. When you see it you get a conception of what that word 'darkness' must mean to a missionary when he addresses, say, a meeting of the brethren in Scotland or Ohio and you see the challenge that drags him back to Africa. After having seen it, I am on the side of mission work from now on. . . . The great work itself is just as imperative a 'mission' as in the days when Stanley went back to England and tried to rouse the country."¹⁵

Not long ago Dr. W. E. B. DuBois, head of the Department of Sociology at Atlanta University and author

of many books on the Negro, stated that Africa is organized today chiefly for profit of Europeans and unless that profit motive is curbed by international control under some mandate system and backed by the best conscience of the world, Africa will not be free nor will permanent peace be possible.¹⁶ It seems to me that Christian missionaries are attacking this unfair profit issue in their Christian educational programs, in their social projects and evangelistic messages. There is incontestable cogency in the Christian mission. Why haven't I known this before?

Of course I have known of Christian missionary work in China, but I have thought of it as a scattered minority and as that which most Chinese leaders pass by, even though Generalissimo and Madame Chiang Kai-shek are Christians. Then, at the Hotel Biltmore in New York City, I heard Dr. Hu Shih, former Chinese Ambassador to the United States, say in trenchant terms: "As an unreconstructed heathen, I wish to pay my respect to all the Christian missionary workers, Protestant or Catholic, who have aided China during these years of China's war of resistance to aggression. Throughout these years many of the missions have lost their property and have suffered casualties in personnel. Their women workers have been sent away and have suffered great indignities, physical hardship, and misery because of the war-time troubles. But, so far as we know, no missionary worker has deserted his post, whether he be a member of the Mission for Lepers or a medical missionary or a teacher in a mission school. These missions have become centers of refuge for thousands, and in some cases for tens of thousands, of Chinese civilian sufferers, particularly women, children, and the aged. It is this spirit of service, this devotion to work, this sympathy for the cause of China's independence and freedom that has won for

them the warm admiration and high respect and love of the Chinese people."

It has been said that the practitioners of power politics at Berlin and Tokyo have made only three major miscalculations: the Chinese peasant, the British civilian, and the Russian soldier. This is true, but there is one thing missing. The power of the Christian mission has been miscalculated. Evidence is crowding in today as to what Christianity in action is doing for freedom throughout the world. . . .

In some such manner, surely, any one of a number of laymen recently "converted" to the world Christian movement would have written if he had actually put down his thoughts on this paper. In trying to make the above paragraphs like what he might have dictated for inclusion here, I believe I have been fair and not given to "wishful thinking." The revitalization and enlargement in the church of Christian laymen's organizations and the increase, reorganization and wider scope of women's groups support the conviction of the broadening concern for Christianity's place in the world of today and tomorrow. It would be superfluous to attempt to amplify here the devotion and record of the women of the church in the Christian mission. Most people, however, do not appreciate not only the enlarging interest of men in missions but also the contribution which they have made and are making to the development of the ecumenical fellowship. It is not to the preachers and church officers that particular reference is made here, for their ministry has indisputably produced and directed the Christian movement, but to that larger company represented in the long history of the *Laymen's Missionary Movement* and in its present operation (which promises an even greater future) under the chairmanship of so eminent a layman as Professor Arthur H. Compton

(Nobel Prize winner) of the University of Chicago, and also to the *Laymen's Movement for World Christianity* rising under the chairmanship of Mr. Wallace M. Speers of Montclair, New Jersey. There is every reason to expect that laymen whose consecration has meant so much and who now contribute with such generosity to the growth of the Christian church will make their future even more influential. We must not forget that both Robert E. Speer and John R. Mott are laymen. Looking ahead, we have the right to anticipate leadership from other men of their spirit and stature.

One can understand why Nazi religious leaders have condemned the ecumenical movement, defined as "looking toward reintegration and co-operation among the Christian churches of the world," as "Public Enemy No. 1."¹⁷ The modern rapidity of the fusion of spirits and of actual co-operative effort in the Christian enterprise during these war years is a wonderful light shining in darkness. It was a young Christian who said to me: "In the world Christian movement we find ourselves members of an inclusive community at a moment when there is a flood tide of racialism against the Negro, the Jew, and the 'yellow Jap,' members of a world community sharing a common life and loyalty and purpose with Christians in all lands—even in enemy lands."

There are a present dynamic and a future potential in the ministry of the world church to men and women in the armed forces and those allied in war work in the home lands. As to American participation, there are approximately 10,000 chaplains, about two-thirds of whom are Protestant. At this writing the chairman of the Commission on Army and Navy Chaplains, Dr. William Barrow Pugh, is on tour visiting the major battle zones in order to survey the work of chaplains in action and to encourage them in their service. The church

awaits his report with eager anticipation. Advance notes cabled and written home by Dr. Pugh emphasize the high order of the task being done by these commissioned representatives of the church and also lay stress upon the ministry of Christian missionaries to the soldiers and sailors. The United States Government has given much more freedom and latitude to the chaplain in this war than in the last one and therefore lays upon the church added responsibility. Denominational leaders in united commissions are doing their best to meet this propitious opportunity and merited obligation. Moreover, the men and women in camp and defense communities are not forgotten by the church. Nor are the conscientious objectors in Civilian Public Service Camps and in prison. Every church body has given priority to carrying the influence and leaven of the message of the church into the individual lives and the social circumstances of the many and diverse groups so drastically affected by the catastrophic and prodigious dislocations caused by the war.

When peace comes and demobilization sends home the vast number of tired and hurt warriors and war workers, they will expect, and rightly so, a church prepared for them and revitalized by serious years. In addition, they will remember and be conditioned by what the church has done for them in their far-flung venture of great trouble. It is for the church to make sure *now* that they do not come back to a greater trouble. Troops returning from foreign shores will have become, in varying degrees, world-minded citizens. Moreover, they will tell what cannot be known in detail at present about the war-time ministry of the churches in other lands, for the current sporadic and censored reports do not give the whole story. We may be confident that the church by its life and work in every part of the world is not failing to im-

press upon the unprecedented and unexpected number of military visitors passing through its many indigenous portals the reality of "one church" as well as the fact of "one world."

Recently the world church lost a great leader in William Paton of London, the former British Secretary of the International Missionary Council. His sudden death brought distress to Christians everywhere. For many years he had been a prophet and pioneer in building Christianity. One of his last statements brought, and will continue to bring, world faith and courage to all churchmen:

"Whether we are looking to the immediate future or further into the years ahead, the church's greatest task is, under God, that of creating new life. There is likely to be in Europe a degree of chaos and bewilderment, of hate, revenge, and despair such as may well appall us, if the war should last through the period of which leaders speak. Whence is to come that recreating spirit of home and life which mankind will so sorely need? The central, vital matter is that the church should prove itself to be the church, embracing in its unity all who believe in Christ—an ecumenical society transcending all differences of race and nationality. A fellowship of Christians across the national barriers could be a fountain of hope and life in the midst of chaos. This is no mere dream, for the bonds that have united Christians in the ecumenical movement have not been broken." ¹⁸

During the siege of Sevastopol a Soviet captain wrote these beautiful words to his wife: "I know that when I am dead, for you I will continue to live, and that nobody will edge me away from your careful heart. I know this wound will never heal. . . . And when a new Sevastopol is built, come here . . . and somewhere near the sea plant poppies. They grow here very well. And that will

be my grave. It may be that you will make a mistake. Maybe it won't be me but another who lies there. It doesn't matter. Someone else will think of her own and plant flowers above me. Nobody will be left out, for we shall lie close, and there will be no space to spare where we lie." ¹⁸ In like manner, as Christians building a new city, a new world—living, dying and living—there must be no space to spare between us.

Once we sang it lustily and confidently. Then we began to doubt whether or not it was really true. But now, born anew out of the crucible of pain and persecution, there arises to be reclaimed—

Through the night of doubt and sorrow,
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.²⁰

Yes, this is the church. And because it is, one grieves that it does no more. Robert W. Searle, general secretary of the Greater New York Federation of Churches, put a word in his weekly column in the news sheet of the Federation which expresses so well what many of us have been trying to say since the beginning of, and, in fact, long before, the war:

"One impression dominates all others as I return to the Federation after these six months during which I have visited nearly fifty Army Posts and Navy Stations—observed the remarkable equipment, talked with officers and men and seen demonstration after demonstration of the amazing training program. If for just one half year

we could marshal such resources of material and personnel and harness them to clear-cut constructive objectives we could not only conquer war itself, the arch enemy, but we could sweep out with it a thousand lesser ills that prey upon the body of humanity." ²¹

Granting all the achievement which the mission of the church may rightly claim, so far we have failed to rise to the present pulsating opportunities confronting the Christian movement at home and abroad. Does not the place of *The Robe* by Lloyd C. Douglas and the appeal of *The Nazarene* and *The Apostle* by Sholem Asch and the fact that *Burma Surgeon* has become a best seller give some fair indication, even though it be on a relatively superficial level, of the temper of people's hearts in our own land? Yet one church body in the United States whose statistics are a fair example of all the major denominations carries on with per capita giving to current expenses and benevolences combined at 65 cents per year, while the average per capita of twenty-three religious bodies is \$16.00 per year, less than one war bond. And as to foreign missions, while scattered missionaries supported and directed by various church boards carry on with commendable spirit and with invincible testimony, the united forces of the Christian mission give the best part of their day to post-war planning. Not that we would have any less of the latter. We all agree that tomorrow's world is being determined now and that the task must be dealt with as a whole. But for just that reason may we be forgiven that we have not gathered our resources and personnel and advanced more unitedly and boldly during these war years in the so-called "open areas"—that is, in nations where war has not altogether limited the activities of Christian missions, particularly India, Africa, Latin America, and Free China. In these countries there is evidence that the people's hearts are

open spiritually, even more widely than the doors of their lands are ajar politically. What a chance there is in the "open areas" for concerted, and, indeed, even a dramatic, advance of Christian truth through corporate expressions of Christian evangelism and social welfare.

Some of us have pled for this almost impatiently. I, for one, am ashamed that pleas and proposals with which I have been associated have had such ineffective results. For instance, at a critical juncture in the planning sessions of the executive committee of the Foreign Missions Conference of North America, in a memorandum submitted to the committee, one member had the temerity to suggest: "The call is not one for merely raising money or setting up meetings or issuing literature or preparing broadcasts. These things will follow. Are not the crucial matters to be found at such points of pressure as the following: What is the content of our message these days? What are the major issues before world Christianity to which the entire church (not just board secretaries) must give priority? How shall we win youth? Do governments hear the Christian world mission forces speak unitedly and with a certain sound? *What are the two or three major thrusts which the united world mission of the church should make now?*" A positive answer to these questions did not seem "feasible" or "practical" or "possible." Too many of us were locked and still are confined within the limitations of a "frustration" psychology. Interboard and intermission relationships and complications supplied part of the reason for our delaying action. In addition, there have been offered many time-worn excuses regarding shortages in personnel and funds and the injunction that long-range concepts had priority. I blame no one but myself. I am a member of the committee. Let others speak for themselves. No one of us seems to have been

strong enough. Collectively, we have failed to give the necessary time in prayerful fellowship for united thought, clear understanding, creative strategy, and redeeming energy to move upon, in and through us. "But ye shall receive power, after that the Holy Ghost is come upon you." ²²

If there were only one among us of utterly complete surrender, one prophet sufficient to lead the way *now* in the manner and to the extent our time in God demands! Why not? We have been shown the way. Here it is. Let us measure each word: "Christ—loved—the—church—and—gave—himself—for—it." ²³

IV

DESIGN FOR LIVING

IN ONE OF THE WRITINGS of D. H. Lawrence there is this delicious morsel: "Poor Richard Lovatt wearied himself to death struggling with the problem of himself, and calling it Australia."¹ World confutations challenge us. The movements among the nations stir us. The universe overwhelms us. But, after all, as the interminable theme of an ultramodern novel insists, "It all comes down to the individual."²

Tell me, little soul, tell me—
Is it a universe that's crumbling?
When justice bleeds, and seasoned hate
Prods restive greed, insatiate,
When malice mocks compassion's goal,
When itching hands seal honor's tomb,
When God's green hills with blasts are rumbling,
Is it, say you, a world that's crumbling?
Or is it man's frail empty soul?

It must be that, my frightened man!
The universe is not dissolving.
Earth's braces stand secure and strong.
The wood thrush sings its fluted song.
The vernal equinox again
Brings fruit of earth's unfailing womb.
Heaven's lanterns signal night on night.
The jeweled stream leaps; wondrous sight!

Man only stumbles.

Man resolving

That faith shall triumph, fears dissolving,
Must steady life with sturdy men.³

The Chinese Christians caught this idea in their now famous prayer, "O God, may there come a revival; dear God, begin that revival in me." St. Paul gave his counsel and direction in the memorable verse: "Work out your own salvation with fear and trembling: for it is God which worketh in you." The Pauline words increase in significance when we consider their context. They follow directly the familiar portion of the Epistle to the Philippians so frequently used to call Christians to world purpose. Consider the sequence and its meaningfulness to the individual:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."⁴

World vision, world desire, a world task for the Christian church—yes, but it all comes down to the individual. Dig beneath the events of this terrible day. As you study the causes of world conflict, you will give time to colonization, economy, trade, armaments, distribution of wealth, the "four freedoms." These will be faced and solutions must be found. You will contemplate a just and durable peace. You will plead for a new world

order. But you must go deeper. And if you do go deeper you cannot escape this pertinent personal fact: of primary importance is the place of the individual Christian in his varied relationships with and influence upon the seeking souls of mankind. The spirit of the Lord is not necessarily in spectacular, dramatic, large ways and big things. We have paid tribute to the greatness of the church but never must we depend on size in determining greatness. In Christian experience we know that "great" and "big" values may be wrapped in very small packages. Though his statement is extreme and does not tell the whole story, there is soundness in the words of William James: "I am done with great things and big things, great organizations and big successes. And I am for those tiny, invisible, molecular moral forces which work from individual to individual, creeping in through the crannies of the world like so many soft rootlets or like the capillary oozing of water, but which, if you give them time, will rend the hardest monuments of man's pride." ⁵

If we are to create an effective pattern for a new world order, then you and I as individual Christians must first work out a design for new personal living. The church is not fundamentally and empirically an institution; it is a fellowship of individual souls in whom Christ lives personally and intimately. When we contemplate the heroism of the church we do not think of an organization functioning. We hold before us some brave soul. Take example in its hardest form. We rejoice when word comes that a section of the church in Germany is keeping the faith and gives hope for a new order. What does that really mean? Only such as this can tell us: On December 31, 1941, the Archbishop of Munich, Cardinal Faulhaber, delivered a sermon which astounds one with this courage: "In the past year the *Kultur-*

kampf reached its height with a demand to leave the church. There are clear indications that this demand will in the new year be raised with increased pressure and that the question will be put still more loudly, 'Will you leave the church or give up your position?' To that question this New Year sermon will give the answer: No; and three times no, I will not leave the church! "The Archbishop elaborated upon his "three times no" by continuing: "No; I will not leave the church; I will not let myself be blinded by slogans. No; I will not leave the church; I will not let myself be forced by violence. No; I will not leave the church, because I will not let the light be blacked out from me." 6

Now, if it be that the church's progress is determined primarily through its individual members, it follows naturally that the major responsibility for the advance of the church must be worked out by every member. It is one single experience combined with another, it is one person in action following upon another person's action which give place and power to the church in the making of a better world. This can be done. It is being done.

The following is a witness to this fact. Here is a charter for personal action created by Mrs. Clyde B. Sargent, a missionary to China, when she was asked by some American Christian women what, in view of the melancholy world situation, they could do themselves. "It seemed presumptuous for me to tell them what to do, but easy to be concrete about some of the things which I was 'shooting at' myself," writes Mrs. Sargent. "In the midst of destruction and hate there must be more concrete, positive, creative living. More of us must decide what we believe and then live those ideas and values." There follows from her pen and heart this striking declaration:

- I will—rededicate my life to a growing—more forceful—kingdom of God on earth.
- I will—become better informed about current events and issues and about other countries.
- I will—co-operate to the utmost in helping my country to protect the Christian democratic way of life.
- I will—listen to the opinions of others—but weigh them carefully before incorporating them into my own thinking.
- I will—think more about the issues at stake than about my own little sacrifices.
- I will—NOT hate PEOPLE—ANY people—regardless of what nation they belong to.
- I will—hate and hate with a white hate . . . what some people are DOING—hate the forces at work in the world which are choking the life, the liberty and the happiness out of lives of thousands of people.
- I will—do everything in my power to encourage PERSONAL international and interracial friendships.
- I will—do everything possible to promote Christian democracy in my own family and community.
- I will—do what I can to protect and defend my neighbors who are the innocent victims of insidious emotions which sweep away with them sane treatment of such people as American-born Japanese and German and Italian aliens who have sought refuge in our country.
- I will—guard my tongue from remarks which will make the task of my country harder and JUST as much from making remarks which will help to kill the practical fulfillment of Christian democratic ideals in my community.
- I will—watch with added caution the physical and spiritual life of my family so that we may have the strength and endurance to face the added pressures

and tensions which already engulf and lie ahead of us.

I will—seek to develop within myself spiritual resources which will help me to be used in lessening the aches and tensions, the fears and anxieties of those about me.

I will—seek as never before to be used as a channel and instrument in helping other people to find God for THEMSELVES.

Hachiro Yuasa is but one lone Japanese Christian in the midst of many millions of his enemies in this country. At the invitation of the Foreign Missions Conference of North America in 1938 Dr. Yuasa came to the United States to serve among the churches in behalf of ecumenical Christianity. After Pearl Harbor he was offered an opportunity for repatriation on the diplomatic exchange ship *Gripsholm*. Expressing his appreciation of the generosity of the United States government, he sought permission to remain in America and the authorities permitted him to do so. His family is in Tokyo. He believes that his wife, who is a graduate of an American college, and their sixteen-year-old son in Tokyo bear witness to the ecumenical fellowship of the Cross along with him. The Yuasas named their son YO, which in the Japanese character means *the ocean*, so naming him in the hope that, regardless of any particular profession he might choose to follow, he would grow up to be "a Christian internationalist equipped with human understanding as deep as the ocean, tempered with Christian faith and love as abiding as the ocean, and dedicated to the service of God and humanity as universal as the ocean." Dr. Yuasa announced to his friends in America these seven reasons for remaining here: To be a witness for Christian fellowship, to represent the church of Christ

in Japan, to be a symbol of the ecumenical church, to join in the task of reconciliation, to work for a just and charitable peace, to interpret America and American people to Japan and Japan and Japanese people to America, to share in the suffering. Today Dr. Yuasa is associated with the New York City Church Committee for Japanese work, counseling and giving help to Japanese people in this city. Through the good office of the International Red Cross, he sent the following message to his family in Tokyo, conforming strictly to the twenty-five words allowed and the requirement that it should be of a strictly personal nature: "Safe well in Seabury home. Doing research work American Board. Enfolded in loving Christian fellowship world church community. God bless you and keep you all."

I am in my own country and not in a foreign land. I am among friends, not among enemies. What can I do to bear witness to the reality of the Christian ecumenical fellowship? How can I best contribute to the making of a Christian world order? Is there a place for me? These are questions with which young people particularly are struggling in one way or another all over the world. And that is a chief reason why there is hope for the future. Not long ago at the Guild of the Undergraduates Union in Birmingham, England, students came together from Leeds, Cardiff, Kings College, London and the University of Birmingham to debate the subject, "Christianity Is No Solution to World Problems." The motion was lost 116 to 68. It was noticeable that those who opposed the motion took up an offensive attitude, saying that Christianity was indeed the only solution to world problems. One of the participants, Kenneth Riddle of the Oxford Union, vigorously opposed the proposition in the subject of the debate, stating that to the undergraduate today all talk of Christianity is bound up with the

political and economic issues which have to be faced now and will have to be faced at the end of the war.

"In these days undergraduates are less interested in the problems of doctrines and denominations than ever before [continued Riddle]. There is only one thing that really interests them and that is the real practical value that Christianity can have for the world. . . . To the average Christian undergraduate, religion is entering into the life of all seven days of the week instead of being the preserve for Sunday. More and more undergraduates are meeting at "squashes" to discuss the practical applications of their beliefs to the needs of the world. There is a growing desire to seek the guidance of God in matters of every-day life and this by means of quiet meditation. We are learning that we have got to stop saying prayers and start living the life of prayer, because we believe that until we know more of the mind of God we cannot influence the mind of man. It is not enough to show man the evil of his way, we must also show him the utter loveliness of God and the perfection of His will. . . . Religion is not dying among undergraduates. It is rather suffering the pangs of a rebirth, and when it is reborn it will be very different from what it was but it will be more virile and strong. We are not on the defensive, although, at times, the church seems to be; we are on the offensive—the great offensive in a war which while it is being waged in this world has the G. H. Q. of its forces in another world. Undergraduates realize that there is only one sign by which we can conquer personally, nationally, and internationally, and that is the sign of the Cross." 7

"It all comes down to the individual." Chiang Kai-shek worked on that principle as he established and developed the New Life Movement in China. In 1937, when I was there, this project in ethical and social welfare had spread to astounding proportions. We should

not forget that the success of this venture across the whole of China really contributed to the bringing about of the Japanese invasion. I recall sitting in the office of Chiang Kai-shek in Nanking shortly after he had returned from his kidnaping experience in Siam. The generalissimo and his wife were in the hills recuperating, so our host was one of Chiang's chief aides, Colonel J. L. Huang, head of the New Life Movement. Huang had been previously a Y. M. C. A. secretary. He had been commissioned to organize and direct the New Life Movement. As we drank tea with him in the well appointed but not luxuriously furnished office in the beautiful Chinese national headquarters building, now probably ruined, the colonel explained the purpose and technique of the movement, relating how its aim is the social regeneration of China. When an old order collapses and a new order is about to rise, the new policies are frequently handicapped, if the new system does not base its foundation on the social customs of the time. Social movement is the one way which will influence personal character to a large extent in a short time and unify a nation. Four virtues—*LI*, interpreted as regulated attitude of mind and heart; *I*, right conduct in all things; *LIEN*, honesty in public, official and personal life; *CH'IH*, interpreted as integrity and honor—are considered the base of the New Life Movement, through the interpretation of whose principles in individual, family and community life China will substitute a rational life for an irrational life. The movement has passed beyond the stage of parades and brass bands. Books and magazines are being published. The Christian church is interpreting it, the schools are being affected by it, and it is becoming a strong current in national life.

I saw for myself the change in individuals which the New Life Movement had brought about. Every shop

and home co-operating in cities, towns and interior villages had on the door, window or wall the New Life Movement symbol, a small insignia of Chinese design, or a poster publicizing some of the movement's standards and ideals. Changes in the character of living developed rapidly. Cleanliness was peculiarly apparent. Honesty in dealings with neighbors and customers was practiced sincerely. Friendliness was prevalent. Whole towns were being cleaned up with paint and by new social principles. As an instance of the movement's penetration into all walks and ways of life, when making an overnight trip on a small barge-like river boat towed by a little launch, from a remote port in the Kwantung Province to Canton, my missionary companion told me as we watched a Chinese laborer sweeping up the deck that a few months before we would have been nauseated by the dirt and stench, but now the barge was clean and comparatively comfortable, even to the cramped shelves and crowded cubicles used for sleeping quarters.

I say such national regeneration contributed to the invasion by Japan because Japanese spies are known to have reported to Tokyo that some phenomenal power was building Chinese morale and unifying China which the Japanese military had better attempt to destroy quickly if China was to be made servile in the "new order" in Asia. Stanton Lautenschlager tells me of sharing a cabin with a Japanese, as he was returning from Manchuria to China, and of how the Japanese freely admitted that in so far as his justification of Japan's attack on China was concerned, it was a matter of downing the Chinese before their massive country gained strength enough to dictate to Japan.

Behind the social and ethical qualities of the New Life Movement were the source and motivation of the Christian idealism of the Generalissimo and Madame Chiang

Kai-shek, Colonel Huang, and many other Chinese Christian leaders. Though one does not claim for the New Life Movement evangelical character, it might well develop into such. Individual lives have been changed and, if the movement had been permitted to grow unhampered by foreign interference, the changing of the attitudes, habits and purposes of millions of Chinese by this method, with a deeper spiritual content, might have taught the world a new and powerful technique in sound and effective "mass evangelism." The end is not yet. The times require the transformation of communities of individuals. When I was working with Robert E. Speer a few years ago, he kept majoring upon the hope in the "remnant" of Christian believers among the nations. His faith in the "remnant" continues, but I was forcibly struck by his impassioned appeal before a group of ministers not so long ago as he spoke with a surge of feeling of the lengthening shadows, of the short while he had before his ministry on this earth must be ended, and then, lifting up his great voice in what was both a prayer and a challenge, pleaded that there might be a turning to Christ among the peoples of the world cognate to "the power of the resurrection." Amen and amen! And if and when so, it will be in and through individual and individual. Maybe China will show the way.

The creation of a personal design for living is a long disciplined process not only requiring patience but, most of all, selfless commitment. Do you remember Ian MacLaren's beautiful series of essays, *The Upper Room*? In one chapter he writes of "The Goodman of the House." It is a tribute to the veiled personality mentioned in the gospel narrative who supplied the "upper room" for Jesus' last supper with his disciples:

"And then there is this unknown, whom we call the 'goodman of the house.' . . . 'What can I do for my

friend?' I hear the 'goodman of the house' say to himself. 'God has not made me to speak and debate, and there be plenty at that work. Jesus does not desire to escape the cross, nor is he afraid. What would he most desire, and what would please him most before the end? Let me give him a chamber wherein he may keep his great Passover, and one house in Jerusalem to be his own for the last night. . . .' This is only one chapter in a long romance—the friendship of quiet people with Jesus. . . . They are obscure Christians, for their names cannot be found on the roll of the holy ministry or among the leaders of the religious world. . . . This is one of Jesus' private friends. . . . Simple women have kept the piety of the church fragrant when famous ecclesiastics have trafficked with gold. Generous hearts have sheltered a homeless Christ in the poor and little children, although they wrote no epistles for after ages. Mystics have confessed his name when it was a by-word, though they might not repeat it in creeds. There is a secret society of the friends of Jesus, and they have a password of their own; as often as Jesus and they meet in the busy street, a flash of intelligence passes between them, and Jesus knows that though every other door in Jerusalem be closed, the 'goodman of the house' hath his guest-chamber ready."⁸

For the most part, strong, influential National Christians have been produced, humanly speaking, by quiet, and almost unknown, missionaries who have come and gone with no prominence or, many times, without any degree of recognition given them by the church of their homeland; usually because "he (or she) couldn't make a good speech." Missionary power is expressed primarily in heart-to-heart relationships between individual and individual.

My favorite story in this connection grew out of an

incident in Japan when I was there in 1937. Speaking before the large and attractive student body on the beautiful and spacious campus of the Woman's Christian College in Tokyo, I had as a very gracious and competent interpreter a Japanese woman of unusually striking personality. She was introduced as Miss Umiko Mitani, professor of English in the college and one of the most influential women in Japan. And she is a great Christian. I was impressed by her obvious ability and became exceedingly interested in what my kind hosts, Dr. and Mrs. A. K. Reischauer, the then missionary executive secretary of the college and his wife, told me of Miss Mitani's forceful Christian character, background and leadership. It seems that she had graduated some years before from the Woman's Christian College and then had gone to the United States to study at Wellesley. There she acquired scholastic honors and was given the cup awarded by the students as being the most outstanding and popular one among them in a given year. Back to Japan she went to exert her Christian influence through the medium of the Tokyo college.

A few days after I had met Miss Mitani on the college campus, I had another opportunity to visit with her while we sat by each other at the Joshi Gakuin, a girls' high school in Tokyo. We chatted along in friendly style, and then, because she knew I had been commissioned to survey the school in behalf of a church board, pursuant to a request from the school to the board for more personnel and funds, Miss Mitani offered to take me through the institution. Accepting with pleasure, we had a delightful walk around the grounds, my guide telling me she had been graduated from the high school some years back and that for its buildings she had a sentimental affection and a spiritual attachment. I soon learned why. We had climbed the stairs to the entrance

of the large assembly hall. Standing at the doorway, my Japanese friend said quaintly: "It does not seem long ago that I came here as a little girl from a small village. Coming into this auditorium as a frightened child with 'pigtailed' hanging down my back, I thought this must be the largest room in the whole world. I sat right there," she reminisced, pointing to a seat near the rear. "And I was intrigued and amazed by watching a man standing on the platform with his eyes closed talking to someone he seemed to love dearly. But I couldn't see to whom he was talking or why he kept his eyes closed. That night," she continued, "after I had gone to bed in the dormitory I was not able to get the man talking with his eyes closed off my mind. When the missionary house-mother came along to bid us each good night, she paused a little longer by me because I was a new girl. 'Tell me,' I asked her, 'what was that man doing in the big room today, with his eyes shut speaking as if to someone who wasn't there?' 'But He was there,' answered my new-found missionary friend, who later became the greatest influence my life has known or ever will know. And then she sat by me and unfolded to me the mystery and power of prayer, the wonder and love of God, the presence and beauty of the Master. Into my heart Jesus Christ came that night from the heart of my missionary friend and he has lived there ever since." Yes, I thought as I stood listening to and admiring this splendid Japanese Christian, he has lived in your heart and life and through you has inspired and strengthened and achieved to produce many other Christian souls. So it can be written that years ago, as from individual to individual, an unknown Christian missionary gave of her heart, a seed was planted which, even now, though hidden, continues to grow that some day there shall come peace on earth and

good will among men to the glory of the patient, all-knowing and mercifully loving God.

The Japanese know the necessity of watching carefully the design for living. That is why their detectives followed marked individuals everywhere long before they launched their vast attempt to design the order of the nations. For some reason I was one of those "marked" men in Japan during the few weeks I was there. Never have customs in any land examined me with such thoroughness or have they gone through my belongings so minutely as when I entered the port of Nagasaki. Interestingly enough, the only book which I had that baffled a group of customs officials and detectives was the *Year Book of Prayer for Missions*, which listed missionaries for day-by-day prayer. This list of names troubled them greatly. Detectives met me at each station, asking the why and the wherefore and the whereto of my visit. When I told them to what home or hotel I was going, soon after I arrived at the designated place they were there to see that I had arrived and then asked me on what train I was planning to leave, always being at the train to see that I left.

One preaching experience in Korea was revealing. It was a Sunday morning service in Seoul (Heijo it is now called). A large church was crowded. Having been impressed by the New Life Movement I had found in China, and to a lesser degree elsewhere in the Orient, I endeavored to preach on New Life, taking as my text, "If any man is in Christ, he is a new creature, old things are passed away, behold they are become new."⁹ On this occasion my interpreter was a Korean friend with whom I had been in Princeton; we were fellow students there. My discourse was a simple one, built on three points: first, a new suit of clothes will not make a new man, one must go deeper; second, a new house will not

make a new home, one must build deeper; third, a new state will not make a new people, one must deal with deeper forces. As we left the pulpit at the close of the service, my interpreter friend remarked quietly as we walked down the aisle, "I did not tell the people all you said today." "What do you mean?" I asked, smiling. "Did I preach too long, as usual, and were you the wise and helpful interpreter to let some of my sentences go without translating them?" "No," was the reply, "I left some of the sentences untranslated, but not because you spoke too long." "What was the matter?" I inquired more earnestly, for now I noticed my friend was rather serious. "Didn't you notice Japanese detectives in the audience?" he asked. Of course I had, but I told him I certainly had not preached anything seditious. "Tell me what required leaving out?" I urged. "Well," was the answer, "it was all right for you to say that a new suit of clothes would not make a new man and that a new house would not make a new home, but if I had translated what you said about a new state not making a new people, we would both be on our way to jail right now." It is strange how fearful the enemies of Christ are of his power to create a design for living. Yet not so strange, for always those who have crucified him have known "he stirreth up the people" by breaking pagan patterns with his new Way.

In this matter of personal responsibility and design there is one emphasis to be made, particularly in these days, if we really desire to heal this tortured world of its suffering. It is that you and I as individual Christians keep ourselves sensitive to and share in the pain. Our record in this regard is not too good. Christians failed the pre-war test in vicarious suffering. We heard on all sides, while this global war was surging upon us as a slow but inevitable tide of destruction, that we ought to

"do something about it." Yet since 1928 the "average American citizen" increased his expenditure for armies and navies by thirty-one per cent and decreased his gifts for churches and benevolences by thirty-six per cent. He spent more than twice as much for alcoholic beverages as for churches and benevolences and more for cigarettes than for churches and religious education. While the present storm clouds were gathering, particularly from 1932 to 1937, our national income increased seventy-nine per cent, and (as officially reported through the United Stewardship Council by twenty-five major denominations) during that same period our contributions to churches decreased twenty-one per cent. Why labor the point! This sad story has been told many, many times.

The important thing now is—will we fail the war test? There will be more terror, hardship, tragedy. But what will suffering do to us? Will we be Christian enough to keep sharing the pain? An American columnist boasted, "The American people harden under fire." That's sheer Nazism. Adolph Hitler promised in one of his addresses, "Our men will be trained to become a hard breed." An American pastor told me not long ago that when he called upon a mother and asked why her children had not been coming to Sunday school, she replied, "I don't want them to. I want my children to be hard, so that life will not hurt them." Coming home on a crowded train a short while ago, I was the only civilian in a club car. With sympathetic interest I listened to the conversations of an attractive group of soldiers. My interest turned to grief as I heard a pleasant looking young corporal remark quietly to those about him that "bombing women and children had to be done now in order to show them we mean business." That was exactly what he said, and his companions gave assent. So

blatant a statement may be exceptional. I believe it is. But I fear it is indicative of the breakdown threatening us as more and more we tend to become tightened by the vicious tensions of war. One who spends as much time as I do "where cross the crowded ways of life" hears terribly discouraging things these days. The necessity of our spiritual responsibility is acutely accentuated as we read, for instance, in a dispatch of August 6, 1943, originating in Zurich:

"Sunday night it began all over again. Monday morning the daylight bombers came back. Tuesday night no one slept, for leaflets had been dropped warning of another raid. It came, on the wings of twelve hundred bombers, the Swiss merchant said. And in thirty minutes all Hamburg was aflame. Living quarters for 25,000 to 30,000 inhabitants were reduced to ashes. Charred bodies were in the streets. Crazy women clawed through the rubble, looking for husbands and children. That night, he said, large sections of the workers' quarters in Rotenburgsort, Hammerbrook, Hamm, Horn, Eilbeck and Veddel and great industrial areas were entirely erased."

I do not imply the leaders of the United Nations desire or deliberately plan the destruction of civilians in this war. Note with gratitude the warning leaflets dropped prior to the raid. And there is deep grief in England particularly over the bombing of Berlin, for London and Plymouth and other English cities know only too well what it means. But, nevertheless, military strategy to the contrary notwithstanding, we are in grave danger of losing our United Nations' ideals and our distinctive Christian vicarious suffering by not more rigidly controlling and carefully safeguarding the technique and character of the means we use to obtain the end. It may be that Dr. Poteat has said all that can be said:

"Psychologically the mooted 1942 Armistice Day speech of General McNair in which he urged his soldiers to have only one aim—to kill and to destroy—is perfectly sound advice, whatever one may think of its ethical quality. One thing, however, is disturbing about it: it contributes little to the achievement of the fourth freedom and, to add another indictment, if it is true, it renders the Christian testimony void."¹⁰

We may be powerless to do any other in the darkness of the tragedy upon us, but as a church and as individual Christians it is our bounden duty to keep ourselves and others vividly aware of the pain. Strong hearts respond, "We do." Thank God! May stalwart men over the world continue in their hopeful confusion as is revealed in this report John Steinbeck sends back from overseas regarding a certain Sergeant Crain:

"We go into the mess hall for a cup of coffee—the only good coffee obtainable in England. Sergeant Crain folds low over his aluminum mess cup which holds a full pint. 'A few days ago I killed my first man,' he says. He takes a big swallow of the scalding coffee. 'I've been wondering about it. I'm not a killing kind of a man. I don't get angry that way. I've been thinking about that man. I poured my guns into him and he died. I've kicked out all the things I've been told I ought to think about, like it's good to kill Germans and all the other things like "thou shalt not kill." And when those things are kicked out, I find I don't think anything about it at all. It's just something that happened. I'm not glad or sorry. I don't have any feeling about it at all. Isn't that funny?' He looks up. His eyes are the washed-blue of Texas. 'Don't you suppose I ought to have some kind of feeling about it?' he asks."¹¹

War is hell. The imperative task of the individual Christian now—as victory looms—is to keep sensitively

in the pain of the world, then only will the church guard the peace from cruel failure. There is a Jewish tradition that when the Egyptians were drowning in the Red Sea, the angels in heaven were about to burst into song when God called in agony to them, "How can you rejoice, when my creatures are perishing?"

Of course, we suffer when pain is inflicted upon ourselves or upon those who are dear to us. We shall never be able to obliterate from our minds the nightmare of the holocaust with which the homicidal tendencies of the Axis powers have torn and tortured troops and civilians of the Allies and the armed forces of our own country. But the terrible danger is in the possible hardening under fire. Could it be that this was what Jesus was seeking to prevent when he impaled spiritual immunity in man's most difficult relationship: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"? ¹²

From the banks of the small island of Shameen, a former British possession on the edge of Canton, I crossed the Pearl River in a small sampan one day, about a year before the war, to see, at first hand, existence in a degraded and congested section of Canton which sprawled along the river shore. My guide took me into an opium den, outlawed but still carrying on its wickedness surreptitiously. Walking down the narrow aisles between hideous bunks on which Chinese opium addicts lay in deathlike stupor, I looked upon those who had sought escape from suffering by deadening their consciousness of its pain. Their gaunt features seemed to symbolize the yet more tragic opiate with which the non-Christian religions of China and elsewhere in the Orient have inoculated the people. With all due respect to the inherent greatness of the Chinese, where the influence of

Christianity has not been felt, there is an invidious lack of sensitiveness to human suffering. How depressing it was to see the cheapness of life in the Orient and the prevalent attitude of indifference toward human need. As I would lie awake nights in a house or hotel in the city or a village home or a mission hostel in the country and hear the periodic explosions of firecrackers celebrating a birth, a marriage, or some other event of distinction, or listen during the late hours to the clicking of the clapsticks by which some Chinese laborer or peasant walking his lone way tried to keep himself company, I wondered if these sounds were only to drive away spirits. Were they also to stupefy pain? In the Orient there is so great suffering, and yet the dominant life passes by the sufferers.

For days I was as one haunted by the sight of loathsome-looking beggars, unbelievably pitiful in the squalor of their poverty and disease, lying on the streets in rags and crying for help. The crowds passed by. They rushed on unheeding. I recall the fright I had when a band of beggars climbed and clamored over the small automobile in which I sat waiting for the driver to return from an errand in a street shop by which we had parked. The poor souls even clawed at the windows, their fingers protruding between the upper frame and the glass of the door in an effort to pull down the windows so as to paw me with piteous supplications. The climb up the "nine thousand and ninety-nine" steps of gorgeous Mt. Taisan to the "Gate of Heaven," that entrancing wind-swept shrine in the heart of China, was spoiled for me by the innumerable groups of beggars, planted about one hundred feet apart on both sides of the stairway path up to the summit, living there that pilgrims anxious to "make merit," according to the Buddhist rite, would throw the sufferers a coin or two. Women would put

their blind children at your feet in order to attract you. Both men and women would pull back their garments to expose sores or distorted legs or arms. Professional beggars they were, but only made so by the predominant insensitiveness to pain.

Coughing rickshaw "coolies" jogged along, accepting their plight. Arriving on the boat at Hankow, while waiting for the cab to take us to the Lutheran hostel, I watched the Chinese police beat the rickshaw men with long wooden staves to keep them in line, preventing them from mobbing the passengers with their demands that they be hired. Demands, I say, for out of desperation in their want for money, porters at some of the stations, as well as rickshaw "coolies," where police were not in control, would literally tear one's bags from his hands in order to do a moment's work for the meager pay. Nor do I forget how I felt when I saw Chinese women hod-carriers, with babies strapped to their backs, pulling, by long ropes over their shoulders, an enormous wagonload of bricks through the city streets. It was before the war. There was no manpower shortage then.

Now the Japanese have smashed their wicked way across the land and reports which have come by press dispatch, in addition to more detailed accounts in books and periodicals, describe the avalanche of greater, more terrible pain. Who will help? What will comfort and save? Human sympathy is not strong enough. It reaches a saturation point. Even before the increase in suffering in China brought by the Japanese, the Chinese and British and Americans too, for the most part, had become relatively insensible to humanity's cries. I felt ashamed that after months in the Orient I found myself stepping over prostrated bodies, passing by beggar children, busily occupied with something else.

The marvel of the Christian mission is that though it

is almost smothered by the pain of the world it never is hardened to it. A modern novelist, endeavoring to picture Jesus in the days of his flesh, wrote of him as being one whose face showed that he could never become accustomed to the unhappiness of things. Certainly I do not maintain that only Christians are sensitive to pain and thereby help their fellow men. But this I do know. I saw little children crawling in the filthy gutters of Canton digging into the obnoxious debris with their small dirty hands, their fingers prying out this and that piece of garbage, either putting it in their mouths or throwing it aside. I looked more closely and with horror saw that they were blind children clawing for food. No one seemed to care. No one, except, thank God, that the next day I went to a Christian mission home for the blind. The assembly room was full of women and children in their darkness. The missionary called to the front three clean, smiling, little blind tots. I shall never, never forget the deep emotion which swelled through me as I saw them fold their hands before them as in prayer and heard them sing in Chinese the familiar tune of "Jesus loves me, this I know, for the Bible tells me so." And the missionary said that a month before these children had been found wallowing ravenously in Canton gutters.

Today I read in the newspapers of the famine in Calcutta. It is not front page news now. There's too much other pain. Yet shall we merely discard to an inside page notice the headlines of this dispatch from New Delhi, dated October 22, 1943, "8,500 Killed by Starvation in Calcutta Alone. 5,581 Have Died in Streets Since August 1; 750 Dying Daily in One Bengal Area"? The item goes on to say that 10,020 starving persons had been admitted to the hospitals between August 16 and October 18, and of these 2,995 died, the figures being

over and above the dead in the streets and "do not include deaths in the whole of Bengal, on which no official or other estimates are available."¹³ There is an economic cause of this calamity that goes without saying. It is our Christian duty to enhance the efforts of those who seek to find and cure it. The British are endeavoring to feed 1,700,000 persons in Bengal at government expense. That is good. It is not sufficient. The condition in Bengal is but another evidence of the long, wearisome issue of the "haves" and the "have-nots," intricate and involved, but from it we must not turn away. It is the duty of the church to keep pain in the hearts of the nations, its citizens, yours and mine, until by healing ministry and social adjustments no man shall stand as

Bowed by the weight of the centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.¹⁴

Finding certain Christians in China, both Chinese and missionaries, neglecting their duty toward the oppressed and suffering, so infuriated Agnes Smedley that in her *Battle Hymn of China* she permits these few instances of regretful neglect to become a "fixed idea," which unfortunately and unfairly blinds her to the vastly more numerous evidences of Christian sympathy and charity. Yet the consternation, if not rage, of Miss Smedley has a lesson for us. She writes of a communist woman, "Nothing could bend or break her, and while in prison she had started literacy classes for poor imprisoned women." Communist women asked her to urge American women to work on with them. "I think my voice trembled a little as I said I would do that, but I sat thinking of American women—women well clad and cared for, con-

vinced by a thousand movies that 'love' was the solution of all problems. I doubted whether many of them could appreciate the conditions under which Chinese women lived and struggled." ¹⁵ God forgive us for the way in which so many of us have cheapened love so that others are blind to its truth and power. God forgive us that as nominal Christians we must cringe when we read of Chinese communists: "These men took the business of working for a new world as a matter of life and death." ¹⁶ As Gordon Seagrave strikes out in paradox: "The Americans aren't thoroughly evangelized yet after two thousand years. If they were, they couldn't stand the pain of the world." ¹⁷

It is the business of every individual Christian to answer the time-worn lie hurled by Karl Marx that "Christianity is an opiate for the people." This challenge continues and we must meet it. We shall do this when we take the ecclesiastical trappings off the creative power inherent within Christian education and home and foreign missions. "Work out your own salvation with fear and trembling, for it is God that worketh in you." There shall never come healing reconstruction to a wounded world too exhausted to fight any more, unless we keep painfully sensitive to the evil of the world and permit this "fearful trembling" to have a major place in the inner pattern of the spirit of our lives and thereby release the healing and saving work of God through the mission of His church.

Correspondingly, if we are to have a just and durable peace in the world, you and I must so design our lives as to have vital and enduring peace in the heart. If the kingdom of God is to come on earth, the will of God must be done in and by you and me. "His will is our peace." ¹⁸ The whole matter is epitomized in a prayer and a prize.

Take, first, the prayer:

God, listen through my words to the beating
of my heart.

My words cry out: "Where'er Thou art,
Lift up Thine hand to guard my son;
Take not his life until his years are run.
From all disaster on the sea,
From shell and fire on land,
Protect him. Thine the gracious hand
To guide him home to me."
But deeper than my words, O Lord,
More vital than my breath,
More sure than homing birds, O Lord,
More sharp than stinging death,
The cry that knows no rest:
"Use him—Thou knowest best.
Thine the inscrutable will."
My words grow still . . .
And in the silence here at last I feel
Thy hand upon me, as I kneel.¹⁹

Take, too, this prize. Edwin Markham entered a world-wide contest some years ago for the best poem on *power*. A British poetry society invited poets of all nations to interpret this subject. A worthy group of judges received poems from many lands. What a fascinating and stimulating experience it must have been to have read the best so many sensitive souls had to offer. The prize was given to Edwin Markham for this immortal sonnet. Mr. Markham told me afterwards that he was sure the last line won the prize:

All worlds lie folded in the arms of Power:
The live seed lifts its earth-load and is free:
The filmy moon lifts the eternal sea.
Armed with this might, the insect builds its tower

And lives its little epoch of an hour.
Man's giant thought, in ever-daring flight,
Explores the universe, the Ancient Night,
And finds infinity even in a flower.

But there is something that is greater still,
The strength that slumbers in Heroic Will.
Yes, there is something greater than them all:
It is the high translunar strength that streams
Downward on man at some imperious call,
And gives him power to perish for his dreams.²⁰

“It all comes down to the individual.” As I once
heard Stanley Jones cry out, “Heal me at the heart, O
God, and let the world come on!”

V

COUNTER-ATTACK

THE DETERMINATIVE TEST in warfare is the power of counter-attack. In military strategy this means the ability to attack with additional resources and new strength after an enemy's advance. Here one is taken to the heart of our spiritual warfare. Only when human weakness in defeat has driven man to humble dependence upon the resources of God can there be spiritual victory. This is the profound truth in the paradox confessed by St. Paul, "When I am weak, then am I strong."¹ No other teaching of the scriptures was more difficult for me to accept. I remember so well the rebellion with which I declared in younger days that this could not be true. But the years have taught otherwise. I think of three lessons learned.

In a snowstorm in the month of May I was traveling across Alberta on a rickety buckboard with a half-breed Indian. Immature and inexperienced, having left not far behind me the adolescent days of Christian youth in a large city church where religion was a popular expression of life, I was being thrust into a pioneer adventure which turned out to be fortunately difficult and extremely illuminating. As previously mentioned in an earlier chapter, my task was that of a student missionary, assigned to a vast, lonely territory on the barren, widespread plains of northwestern Canada. In my pocket were papers of introduction to an isolated homesteader. I soon found that most of the scattered members of that

remote community neither wanted nor expected the missionary novice. There was neither church nor congregation. Moreover, certain mistakes by an unsuccessful predecessor had hardened long-standing skepticism and antipathy toward religion. The only means of transportation were the "wild west" horses, one of which it was up to me to select, buy and ride. That was quite an undertaking for a tenderfoot. Barely having seen a horse, it was a "jolt" in more ways than one to have to gallop across western prairies on a "bronco." The end of the story, which came some time later, was far more encouraging than the beginning, for it must be admitted that as this mission began the young missionary was homesick and much troubled.

Late one night, feeling particularly sorry for myself and believing that darker days were ahead, I wrote to the district superintendent, to whom I had been told to report in case of need. Though I had never seen (nor have I to this day met) that distant counselor, my letter poured out a tale of woe about all the troubles I was having with my people, my horse, and myself. A few weeks later came a reply. For me, at least, it will ever remain a historic document. I do not recall even the name of my correspondent, but the contents of his letter will never be forgotten. It ran very much like this:

"My dear young man:

"Your letter of recent date is before me. I am interested in your troubles. I write to tell you: Remember—you are a missionary, and you are not on a Sunday school picnic."

Once again, let me send out a word of thanksgiving to my unknown friend, wherever he may be in this world or the next. I wish I might tell him what his understanding

and life-giving counsel meant to me. Many times over the years I have recalled his admonition and revelation, and always there have come vision and power to carry on. But more than that, the experience has been treasured not only because of what it has meant to me personally, but also for its influence upon countless lives with whom it has been shared. For instance, not long ago, after I returned from a trip to Africa, where I had been speaking to and visiting with Christian missionaries, deep grief came to the home of one of the missionary couples in the death of a child. In writing home of their sorrow, and their peace, the young mother declared, "And we are remembering we are missionaries!"

The lesson of spiritual counter-attack inured itself for me memorably in another time of crisis. Leaving the pastorate to become a secretary of a mission board was a greater wrench to mind and soul than I need try to explain here. Let it be said, however, that only those who have left the intimate and precious associations of the ministry of an individual church, and have cast their lives into a broad and more or less detached adventure in the church at large, know the well-nigh overpowering sense of aloneness and the months of floundering that come during the first few years in such service. There is something akin to both literal homesickness and spiritual nostalgia until one really finds ecumenical fellowship and learns poise and certainty in becoming an integral part of the ever enlarging life stream of the Christian world movement.

A few weeks after I entered the mission board secretaryship in 1936, my senior colleague, Dr. Cleland B. McAfee, and I called on the Japanese consul general in New York City. For some years Dr. McAfee had administered mission work in Japan, Korea, Thailand (then Siam), and the Philippines. I was to succeed him

in this responsibility. To acquaint me with certain aspects of the task, and also to prepare me for a round-the-world survey of mission fields which was soon to follow, my honored predecessor had invited me to go with him to see the Japanese consul, as the so-called "shrine issue" was then a matter of immediate concern. We found the little Japanese official in his swank suite high up over Central Park. He was very gracious in his reception, but behind the cordial exterior one could feel austere severity. At that time I knew little of the involvements of the issue in question, and, having not yet been to Japan, I was entirely unfamiliar with Japanese psychology. The interview between the consul and my colleague fascinated me at first, as in the rôle of a silent third party I watched and listened. As the interview progressed, my fascination turned to brooding. What power, pomp, and circumstance the little Japanese symbolized. The quiet personality of the missionary statesman epitomized the spirit of the relatively small group which he represented. I thought of how meager the material resources were which supported my friend and myself in contrast to the wealth and might of empire behind the Japanese. What could so little do in its feeble impact upon so much? What was this missionary enterprise, anyhow? How audacious to think of this frail minority making any impression whatever upon the vastness of the imperial possessions and might of Japan. Had I foolishly thrown my life into futility? A flood of doubts swept over me, downed me, depressed me—made me feel very, very small.

After the call, I went to the side street hotel in which I was living at the time (my family had not yet come from the "small town" to the "big city") and climbed up on a stool at the lunch counter. Dark forebodings still overshadowed me. I left the meal half eaten and

started for my room. Then suddenly, while passing a small table almost hidden in a corner of the restaurant, I saw another Japanese. I stopped in astonishment. I could hardly believe my eyes. From the pressure with which a worldly kingdom had weighed down upon my spirit a few hours before I had sunk into weakness, but now came the uplifting impact of a divine kingdom. I was standing before Toyohiko Kagawa. Later in Japan, as I spent a morning in his community house in Osaka, I told him that when I spoke to him that evening in New York he had heard my words of greeting but God had heard my prayer. For then and there I had prayed silently and earnestly that I might be forgiven for my weakness in faith, narrowness in vision, and fearfulness of soul. I had rediscovered in that little dining room, in the presence of a great, humble, sincere and enduring Christian, what I have had confirmed innumerable times since: the only hope for Japan, America, or the world, is in the faith which made and holds Kagawa and his Christian comrades. All the might and grandeur of empire can never build Japan into a new order of the nations. Only the kingdom of God, by the redeeming, creative force of the Christian mission which brought forth Kagawa, will produce the new man and the good society which are prerequisite to a better day.

Going out of the hotel that night and walking along the crowded Manhattan streets, I seemed to sense by me another little man. Out of the centuries he had come to say: "I know what you experienced in the presence of empire today. Once I, too, in utter weakness was almost ashamed. But something happened in the depths of my imprisoned defeat. That is why later I was able to write, 'As much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of

God unto salvation to every one that believeth.'”²
Whispered Saint Paul, “For when I am weak, then am I strong.”

And the third time the lesson was learned was not so very long ago. I have told of it elsewhere,³ and suffice it to repeat briefly here, that when I was called to go around the world a second time and this time in the face of war, I was afraid. The fear was of the soul and not of the body. It overpowered me to think of attempting to carry an appropriate word to those who had revealed such fortitude in remaining at their posts as Christians, come what might as war spread relentlessly. I knew my weaknesses too well. As the journey started I turned desperately to the best I knew for help. Again weakness meant strength. For in terms of reality, as it had never come before, I found anew, “My grace is sufficient for thee, for my strength is made perfect in weakness.”⁴ This became the theme of our world-round “spiritual fellowship mission.” Those with whom we shared this truth were interned soon afterwards. As they entered confinement they witnessed that they were not afraid for they cabled home, remembering and believing, “His grace is sufficient.” Even so, “When I am weak, then am I strong.”

I hope I have learned this for good. Yet, it is a lesson that must be learned repeatedly. “Pride goeth before a fall.”⁵ In mountain climbing, statistics show that most disasters occur on the easiest pathways. Figures on motoring reveal that most accidents are on the straight, clear highways and not on the dangerous curves.

God of the coming years, through paths unknown
We follow Thee;
When we are strong, Lord, leave us not alone;
Our refuge be.⁶

When the pressures of war are relaxed, will we retreat to self-dependence or will we still hold fast to God and let him uphold us?

As thy Love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being Beloved!
He who did most, shall bear most; the strongest shall stand
the most weak.

'Tis the weakness in strength that I cry for! my flesh that
I seek

In the Godhead! I seek and I find it.⁷

No more treacherous danger confronts us as victory appears imminent than that as a nation of individuals we should brag, "We've never been licked." Be careful. Remember Valley Forge. Do not forget Bataan. Those were hours which tasted of defeat, but in their driving men to God came and will come counter-attack to victory. Awareness of our mistakes and failures never hurts us. Even in the secular press this lesson is being taught. So helpful is his contribution in this regard, I have asked George E. Sokolsky to permit me to place here one of the best of his many fine daily columns:

"I recently was privileged to see a comment upon something I said that read:

"'It is unfortunate that a man of Mr. Sokolsky's brilliance cannot definitely recommend solutions to the various problems he strongly criticizes.'

"Bowling my head humbly for the praise, I should like to comment on my lack of what is generally called 'constructive criticism.' What the gentleman desires is another blueprint for the future. Nothing is easier. Blueprints for the future, solutions that are plausible but do not solve, can be turned out with the rapidity of a nod. Every philosopher since Plato, and perhaps many before

him, has done it. Yet none of the blueprints has had the value of the achievement of that anonymous genius who first produced the wheel. . . .

"It is not so much a blueprint for permanent peace that we require as it is an understanding of our own stupidity and immorality—yours and mine and the German's and the Russian's and all this vast human family that has wandered off the beam, as the saying goes. We know everything—how to make rubber out of potatoes—but we do not know how to make and keep the peace. That we need to learn. But we shall not learn it as long as we remain inflated egoists who are sure that we know and can solve everything. Humbly we need to search into the recesses of our character to discover what makes us act every once in a while like alcoholics in the 'shakes.'

"The capitalist blames and hates Stalin; the Republican blames and hates Roosevelt; the communist says that it is a Trotskyite intrigue; the Allies blame Hitler and the Nazi insists that it is the Jews; while the New Dealer cries that it all goes back to Hoover. But how many have the courage to acknowledge that it is the utter wantonness of rotten character, that it is the lack of understanding of justice and righteousness and decent living and that rule of life which Hillel and Confucius and Christ said was all the law, whether spoken negatively or affirmatively: Do unto others as you would have them do unto you.

"How many have the courage to deflate their egos sufficiently to inquire into the causes of our holocaust? The blueprinters want security. They want assurances that there will be no further hardships. They want to pay no debts of accumulating errors. They demand a blueprint of perfection to salve their consciences and to provide an opium smoker's dream. They will not grovel

in black earth pulling down the horrible structure of human faults which they and their ancestors constructed as an altar of sacrifice not to a God of fair dealing but to bloody Baal.

"It is pleasant to write blueprints for Utopia. But it is meaningless. Until we discover precisely where and how we went wrong, we can only patch and darn but we cannot build anew. Until we realize that we have been thinking badly and acting badly, until we rectify ourselves and change our personalities, all the blueprints that the minds of political tricksters and roseate philosophers can produce will be nothing better than the rouge and henna on a prostitute.

"Let us be boldly honest with ourselves. We who dare to demolish cities that took a thousand years to build, we who throw the productive might of all nations into destroying each other—let us have equal boldness in analyzing, scrutinizing, criticizing, tearing down and cutting away the excrescences upon civilization for which we fight more ardently than for truth." ⁸

For the Christian church, the strategy of counter-attack means the insistence that Christian repentance is the place we must begin if we are to have new life, personally and collectively, for the individual and for society. "It is so much more comfortable to have a pantheistic philosophy than to believe in a Lord God. . . . A god who is neuter makes no claims; he simply allows himself to be looked at." ⁹ War time brings a resurgence of consciousness of the God of the universe. The church must preach the revelation of God in Christ. The first claim of Christ upon man is: "Repent . . ." ¹⁰ The church has been driven back by the enemy. Will Christians truly repent and thereby gain power for a counter-attack?

The enemy of unbelief has advanced upon the church chiefly because of the comparative impotency of the

church's process of communication. Of this we must repent. The resources have not been used. Stored up energy has not been released. Here is a point at which we must admit failure, study the causes and make a fresh start.

The latest information reported by 256 religious bodies for the continental United States indicates a total church membership of 67,327,719 persons, of whom 54,890,044 were 13 years of age and over. The number of local churches reported was 249,887. Sunday schools numbered 213,424, their officers and teachers being 2,324,090 and their pupils 22,776,620. Summer Vacation Bible Schools reported were 63,613, with 264,895 officers and teachers and 2,675,639 pupils. The inclusive church membership of 67,327,719 reported for 1941-42 was 50.3 per cent of the total population of the continental United States of 133,952,672 persons as estimated by the federal Bureau of the Census for January 1, 1942.¹¹ Three reactions arise as one meditates upon these figures. First, it should be noted that this is the highest proportion of church membership in the total population of the United States ever reported. For this we should be extremely thankful. Secondly, that 49.7 per cent of the total population of the continental United States is still unchurched after the 167 years of American history is both a reproof and a challenge to the church. Thirdly, when we consider the potential spiritual power in the lives of the 67,327,719 American church members—think of them individually in their various and innumerable contacts and then collectively in a united undertaking—what a creative force is here. What spiritual regeneration and moral and social transformation this storehouse of energy could achieve if only it was communicated.

I am not suggesting that every church member pos-

sesses sufficient spiritual strength in himself and that the problem is entirely one of communication. But I do contend that anyone who has known Christ to the extent of making a public confession of him and thereby unites with his church has at least touched the wellspring of the Eternal God. Any such person who through ignorance, refusal or grosser sin on his part, or through neglect by those in the home or church responsible for him, does not let this "water of life"¹² at first "trickle" and then "flow freely" from out of his life into the lives of others, prevents the development of his own spirit and helps to keep dammed up the tremendous spiritual power which lies dormant in the church. Becoming himself spiritually stagnant, such a one shares the blame for holding back the stream of redemption which should be moving far more forcefully and extensively from out of the church for "the healing of the nations"¹³ than it is doing today. There is defeat for the church and the nation in the perilous days ahead if we do not turn this weak state of affairs into a strong counter-attack offensive.

The literacy campaigns of Frank Laubach,¹⁴ which produced miraculous results among the Moros in the Philippines, which "moved mountains" of illiteracy in India and are now having so great a success in Latin America that they are gaining the attention and respect of the United States and the South American governments, have as their genius a very simple technique of communication. The unique literacy charts are important, of course, but the ever increasing and enlarging implementing of the program depends upon a fundamental requirement insisted upon by Dr. Laubach, to wit: before a man receives his second or subsequent lesson in reading he must teach the lesson he has just learned to someone else and receive the promise from the one he teaches that the latter will teach another before

he too receives a further lesson—and so the “endless chain.” The apt question follows: What if this principle were actively and widely applied to spiritual illiteracy?

It is the communication of spiritual truth which the opponents of the Christian religion fear. In Russia today there is freedom to worship according to one's belief, but any type of evangelism or religious education is strictly prohibited. In strong Moslem areas such as Iraq and Iran it is the attempt to tell others about Christ which causes the trouble. I remember all too well how I was warned when speaking before a school assembly in Iran that I was free to speak about anything so long as I did not try to persuade the students to believe in Christ. It is when missionaries are forbidden to communicate their faith that they are driven to their knees with a sense of human futility and thereby find the amazing strength for spiritual communication which penetrates all barriers. There is something irresistible in the words of a young man who arose at the Congress of Protestant Youth in Lima, Peru, and declared, “We are resolved to carry out our intentions with or without authorization in public places or in private in an atmosphere of liberty or even in prison.”

Traveling south from Bagdad, I was making my way to an old city in southern Iraq where I knew that a former seminary mate of mine and his family had lived as the one lone Christian missionary group in a vast Moslem area. From friends in Bagdad I learned that my friend had been nicknamed by the Moslems “the man with the satchel.” Sitting in the small study of the missionary home, I asked why this appellation and was told that though the missionary had been there for nine years, no one in his family had been permitted to preach the gospel or openly propagate the Christian religion in any form. The resourceful missionary had given himself to

translating portions of the Bible and books on Christianity into the language of the people. Then he spent much of his time hiking over dusty roads from village to village, with his translations bound in small copies carried in a satchel. He was not permitted to distribute them on his own initiative or to offer them for sale, but he would not be restrained. He made it his custom to spend many hours in the little coffee houses of the villages. There he would sit at a table or on the floor. Opening his satchel, he put his Bibles, portions of scripture and tracts on the table or floor. He would begin to read one of them. As is the custom of the country, he read out loud. Both Arabs and Iraqis have innate curiosity. Sooner or later, one, or two, or more approached and asked the stranger what he was reading. That was the missionary's opportunity. Eagerly he would explain the content of the book or tract and inevitably his hearers would ask for copies. The communication was accomplished. There was a law against preaching, there was a law against teaching, but there was no law against answering questions! "Be ye therefore wise as serpents, and harmless as doves." ¹⁵

I saw this technique in communication worked at its best. For when I was visiting my friend, he happened to be ill. While talking with him, as he was lying on a bed in his study, there came a rap at the door and in walked two Iraq officials. I could not understand the conversation which ensued but I saw one of the visitors pick up a little volume off the desk, turn the pages and evidently inquire what the book was about. With the missionary smiling consent, the man put the volume in his pocket and then he and his companion bowed graciously and walked out. "Who were those men?" I asked. "They were the chief of police and his assistant," came the answer. "The assistant was the man who put the book in

his pocket. You will be interested to know that it was a copy of the New Testament." "How did that happen?" I inquired. "Well," said my friend, "I called on the chief of police when he was ill. He and his assistant were reciprocating. The assistant noticed the book, expressed interest, and I told him he could keep it." "Why didn't you give one to the chief of police?" I asked. "Because he took one off my desk about six months ago," was the rejoinder. Truth presses on!

The fear of the persistent communication in missionary consecration, on the part of those opposed to Christianity, was demonstrated in Korea a short while before America and Japan came to grips in warfare. It was on the occasion of the World Day of Prayer, which is held annually under the National Committee of Church Women. This fellowship of prayer extends around the world wherever Christian women meet together. The programs are printed in the language of almost every country where there is a Christian church. A group of Christian women who were missionaries in Korea received the World Day of Prayer material and with Korean Christians made plans to distribute it widely. A certain police official, without taking time to read it, gave verbal permission for the distribution of the prayer leaflet, not bothering to fill out any certificate of approval.

Not long after the material had been placed widely in Korean hands, certain Japanese officials, looking it over, came upon words which they at once began to fear. Immediately they asked the missionary woman for a certificate which would show that permission for the distribution had been granted. There was no certificate. The police officer denied that he had given verbal permission. The women were arrested and put in jail. They were held for trial, though let out on bail. With

another mission executive, I called upon the representative of the State Department and on the Japanese ambassador in Washington to intercede for our Christian friends. We became aware how very serious the situation was when the Japanese ambassador told us that he had received in this case one of the longest cables that had ever come from Tokyo to the embassy, stating that the women would be tried for the distribution of treasonable literature and probably imprisoned unless they were withdrawn from the country. It became necessary to grant these missionaries emergency furloughs, in the hope that after they had been removed from the scene of the difficulty time would heal the matter and there would be sufficient "face saving" on the part of the police for the women to return later. It was almost unbelievable to discover later that the sentence in the World Day of Prayer literature mainly responsible for the extreme consternation and alarm of the Japanese officials had been, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."¹⁶ Through their communication of the word of God a small company of devoted Christian women had caused strong men in the empire of Japan to tremble.

All of which is to say, if by the persistent and penetrating methods of the ever available processes of Christian education, evangelism, and other forms of missionary activity each Christian would do his or her part, the impact of the truth of Christ upon individuals and society would redeem, recreate, renew, and rebuild our world.

It seems to me that we have much to learn from the Christian missionaries. Confronted by both tedious and blatant opposition, sensitive to indescribable human needs, missionaries are made acutely aware of the inadequacy of their own lives. They are driven to utter dependence upon the resources of God and are thereby

inspired to share with others what God in Christ means to them. When they are weak, they become strong. The Christian missionary movement has a deeper lesson to teach the church than simply a list of achievements. The underlying history of Christianity is the story of its missionaries and this is a narrative of one defeat after another being turned into victory—the power of Christian counter-attack. Sholem Asch discovered this. It overwhelmed him. So much so, he stirs the soul of everyone who reads *The Nazarene* and *The Apostle*. In the latter, with Jewish acumen, Mr. Asch has shown with deep wonder and magnificent drama that the most profound and tormenting fact with which Saul of Tarsus wrestled was that Christians believed One crucified between two thieves to be God. Leading us through this struggle, wherein weakness finds strength and defeat victory, the climax of *The Apostle* (a biography of the first missionary) interprets vividly the ultimate in spiritual counter-attack. "See you not what has happened to Rome? The more they burn the believers in the Messiah, the more they fling them to the beasts, the mightier grow their numbers. Behold! Rome went forth against Jerusalem with the sword and Jerusalem went forth against Rome with the spirit. The sword conquered for a while, but the spirit conquers for ever!"¹⁷

At this tragic time of world history the pain and suffering inflicted so ruthlessly upon humanity by the enemies of Christ are impressing the mind of the average Christian so as to burden him with his need for God. We may be witnessing in our generation the beginning of a great mass movement in Christian counter-attack. For example, take the testimony we are hearing from many of the young men and women under fire. Indicative of the trend, this letter was read over the phone

recently to an officer of the American Bible Society by a mother whose son had sent it to her from Guadalcanal:

"Out here, I have had time to think about the deeper things of the spiritual life. . . . Back home we went to church once in a while; but the fact is that the church and the Bible meant very little to us as a real power in our lives. . . . But I have been reading my New Testament which the chaplain gave me from the American Bible Society, and it has caused me to think very seriously about my soul and the future. . . . I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day. I have read through the Book of Matthew and will soon begin to read Mark. . . . This is my plan. Beginning about the middle of the month, you and Pop will read the first chapter of Mark, and I will read the first chapter 'way across the other side of the world. Each day we'll read the next chapter and I will feel somehow that we are united, sort of joining invisible hands; and I know that, if I come back, the church and the Bible will mean more to us than ever in our lives." (At this point the voice of the mother broke and she hung up without giving her name.)

No one will question that the church in Japan is being pressed upon by enemies of Christ within its own land. Those of us who know this "younger church" (and have reason to believe its life today is in essence similar to that of all "younger churches") are confident, however, that, when the right day comes, the Christians in Japan will launch a brave counter-attack. Preparations are being made now, as is apparent from a Tokyo broadcast released some months ago by the United States Office of War Information (almost two years after Pearl Harbor):

"We have great pleasure in reporting that the new

translation of the Old Testament is well under way. The problem confronting the Bible Society is how to meet the ever increasing demand for the new Bibles. Thus, copies will be sold out as soon as they are printed. We find the Bible has now become the book of the Japanese and that the new translation of the Old Testament by Japanese scholars is most timely."

The American Bible Society informs us that this completes the new translation of the entire Bible in Japan.

The monthly letters of the National Christian Council of China to the Christian centers and churches in thirteen of its provinces give striking evidence of the emphases of the "younger church" in China today. Conferences on the *Six Pillars of Peace*, the place of Christian leadership in war and post-war reconstruction, the work of the Institute of Research on Religion in China, and the work of the China Medical Association gave forth certain resolutions of vast importance. It was recommended that in every Christian college there should be a highly trained leader of religion who would offer elective courses in religion and correlate related courses in other departments, that the standards for ministerial education be raised, that youth be recruited for Christian leadership through the Student Self-dedication Movement, that the church make endowments for the extension of the medical health projects throughout the country; and, finally, that at this time Christianity must apply the teachings of Jesus courageously, believing that Christianity has a unique place and contribution to make to the building of the New China.

From the church in Africa two emphases bring forth urgent requests for additional leadership. In the field of education Africa is ready for wider expansion of the middle school and college to create a new and finer type of African men and women who will give direction in the

governing of post-war Africa. In this land of promise the church is reaching out to extend its evangelistic work into the remote interior areas. It has called for forty new ministers to share with them in leadership.

The "younger churches" and young men and women of all churches appear to be preparing to take the lead in a world Christian counter-attack. The "older churches" and the older generation have "let them down." The younger element is that part of life which is paying the heaviest price for the defeat of the things of the spirit. Young, alert souls are revolting against the new paganisms they have inherited. Worshipping one Sunday in the beautiful chapel of the University of Chicago, I heard a searching sermon by Dean Charles W. Gilkey on "The Spiritual Lag." Deploing the present defeat of morality and idealism and the subsequent attitude of defeatism found among many adults of responsibility, Dean Gilkey rejoiced in the wholesome proclivity of youth. A student had approached the Dean that very week to share a poem which he had made his prayer. Read these lines and you will understand why Dr. Gilkey came to speak that day upon hope in youth:

I see it now.

O God, forgive my pettish row!

I see your job. While ages crawl

Your lips take laboring lines, your eyes a sadder light,

For man, the fire and flower and center of it all . . .

Man won't come right!

After your patient centuries,

Fresh starts, recastings, tired Gethsemanes

And tense Golgothas, he, your central theme,

Is just a jangling echo of your dream.

Grand as the rest may be, he ruins it.

Why don't you quit?

Crumple it all and dream again! But no;

Flaw after flaw, you work it out, revise, refine. . . .
Bondage, brutality, and war, and woe,
The sot, the fool, the tyrant, and the mob—
Dear God, how you must love your job!
Help me, as I love mine.¹⁸

There is neither space nor need here to offer a critique of religious education. The library shelves are filled with tomes struggling with educational processes prescribed for the Christian church. It may be well at this point, however, since we have been considering the encouraging prospect for us in present intimations that Christian youth are getting ready for a spiritual counter-attack, to note how grateful we should be for two fundamentals in Christian education which have been stressed over the years by certain fathers in the faith. To counter-balance criticism of past performance, let us give credit where much credit is due. Those older folk who have been insisting for a long time, first, upon more biblical content in church school curricula and, secondly, on the necessity of learning by doing, were surely right if present conditions teach us anything at all. Calamity has come upon us because we have not given these two emphases their proper place. Our inability to communicate an effective counter-attack upon the enemy of unbelief, which has advanced upon us to so fearful a degree, is, in part, our failure to bring up reinforcements. Youth has not received sufficient instruction on the eternal bases of Christian education or satisfying adventure in the business of living as Christians.

It should be obvious that one is not arguing for indiscriminate, careless droning of Bible verses as a program of religious education. Yet the neglect of inculcating the minds and hearts of children with Bible content has left many a young adult unable to weather the storm

of crisis. Some years ago I heard the late Merton Rice of Detroit preach an inspiring sermon in the so-called "Greater Sermon Series" which used to be conducted annually by the Federation of Churches in Baltimore. One illustration among the many told by Dr. Rice in his inimitable way was a remarkable epitome of what many have been trying to say recently as to the imperishable value in teaching the Bible to children. One Sunday, so Dr. Rice told us, he sat on the platform of his church school almost impatient with the Children's Day "exercises," as we unfortunately called them. A little girl in a white dress with pink ribbons was reciting the twenty-third Psalm, giggling at her family and fussing with her clothes between the lines. "What's the good of this light travesty?" Dr. Rice brooded. Leaving the platform, his secretary told him word had just come that one of the elderly women of his church was dying. The good lady had been a great influence in the church. He hastened to her bedside. Kneeling by her, he recited the twenty-third Psalm. Softly the dear old soul repeated the treasured words along with her pastor. At the conclusion she smiled tenderly and said weakly but clearly, "How precious that psalm has been to me and how often it has led me through 'valleys' and 'shadows' since as a little girl I first recited it on a Children's Day long, long ago." And tears taught Merton Rice new understanding of the simple ways of God. "Except ye . . . become as little children . . ." ¹⁹

Before you call this sentimental, remember that realistic world youth and their leaders, confronted with imminent war in preparing for the Amsterdam Conference of 1939, decided to give the major portion of the agenda of this ecumenical youth gathering to united Bible study. In its preliminary prospectus the executive committee of the conference was very definite about this: "Both

the preparation for Amsterdam and the conference itself should be a spiritual as well as an intellectual enrichment. Integral to the discussion of the special interest subjects at the conference will be the daily Bible study. . . . It will be desirable in most cases to set aside special meetings for the special Bible studies. It is regarded as of the greatest importance that the spiritual preparation for Amsterdam, of which the Bible study will constitute an important part, should be the very foundation upon which all the preparatory work is built up." ²⁰ The leaders of Amsterdam seem to have rediscovered what Saint Chrysostom learned many centuries ago: "The cause of all our evils is our not knowing the scriptures."

Our church school curricula have been unduly influenced by the philosophy of education in America which dominates the principles of emphasis in our secular schools. The experience of Dr. Y. C. Yang, president of Soochow University, formerly secretary of the Chinese minister at Washington, one time attaché of the Chinese legation at London, who was associated with the Chinese delegation both at the League of Nations and the Washington Disarmament Conference and latterly with the Chinese Minister of Foreign Affairs, should be read before every group of church officials and before every community board of education in America:

"This moral emphasis on education could perhaps be illustrated by what was my first lesson in Chinese. On my first day in school I was given five Chinese characters written on five sheets of square red paper. They were Chinese words for heaven, earth, king, parents and teacher. In these five characters we learned on the very first day of our schooling we would get an idea, an impression of growing vividness and significance as we moved on more and more to mature understanding in

later life, that a man's fundamental relations are these: with heaven and earth, which conveyed the idea of God; with the king, who is the symbolic representative of the state and community; with the parents, who head the whole family system; with the teacher, who stands *in loco parentis*, because he is the one who gives us intellectual and spiritual birth.

"This significance became more apparent when compared with what I learned from an English primer when I first started to study that language:

'One, one, one, a little dog run,
Two, two, two, two cats see you,
Three, three, three, three birds on a tree,
Four, four, four, four rats on a floor.'

How intensely practical was the one, and how significantly idealistic the other. Here we find facts and science versus ideals and philosophy. Could a young child appreciate what he was learning on his first day in school? No, certainly not at that time! But he would always remember what were the first characters he learned and would gradually understand why it was done."²¹

Does not this bring to mind that perhaps the spiritual resources in the life of the average Chinese are there because in childhood their lives have been implanted with the best their fathers knew? They could not understand as children the great concepts to which they were exposed by their first words of reading, but they would never forget to remember when the time came for them to understand. How thankful we should be for those who have been divinely stubborn enough to keep on planting biblical truth in human hearts that it might take root for sustenance in just such days as these. We shall

receive strength from the fruit of this planting in the coming spiritual counter-attack. Even now one learns of heartening harbingers. Tracy Strong, of the International Committee of the Young Men's Christian Association, who has been moving among the prisoners of war throughout Europe, testifies to the resurgence of Bible study all across the suffering world.

As to learning by doing, hidden as this has been too often by the Christian church, its true value is becoming increasingly apparent. Among others, Mahatma Gandhi taught me of this. I found Mr. Gandhi sitting on the floor in a little hut in the central part of India when I visited him in 1941 at Sevagram, south of Nagpur. I have told my friends the joke on me in that when a group of four of us went in to the Mahatma and he asked us to sit on the floor, I slipped and fell at his feet. There he sat—an old man, naked but for a loin cloth, thin, frail, weaving. He laughed as I fell before him, saying, "I am sorry we cannot offer you a chair. We can't afford one in this part of India." My embarrassment was but a parable. Like a host of the people of India, I fell before the Mahatma. Think of him as you may, doubt his present political judgment and regret that he has not become a Christian, yet you must admit his power. He revealed his strength to me in his answer to one of my questions. "Mr. Gandhi," I asked, "will you give me some message that I can take back to America?" He was silent for a moment. Then looking at me with his peaceful face and serene eyes, the venerable Hindu leader replied, "I have no *word* to give you as a message. My *life* is my message."

This suggests the wisdom of a certain Christian leader: "We are not allowing the gospel to do its own work unless we present it to the men of our time in the form in which the profound truth of it is most likely to be evident

to them." ²² Our preaching is poor enough. I am often ashamed of what feeble sermons many of us inflict on long-suffering congregations. But careless preaching is not the worse evil. It is the character of our life as Christians. As John R. Mott has said so poignantly, "By our lives the great contagion is made manifest."

Edmund Lucas, a missionary in India, dean of Forman Christian College, told me not long ago, when I was his guest there, that nine out of ten students in Lahore are not Hindu, Moslems or Christians. They are Communists and they make Communism their religion. Dr. Lucas believed this to be true, because in that area of India, at least, Christians had neglected to take Christ into the realm of "bread and butter." We should know perfectly well that we cannot have a social gospel without a virile individual gospel. We need not debate that any longer. The majority of Christians have not taken time to study the issues of human relations and have not been willing to pay the price of sharing sufficiently when any degree of research has thrown light on human needs. Now the exigencies of our time are driving young men and women, especially, to reopen and develop what the older generation has so poorly taught them and to test the validity of Christian living which most of us have hardly dared to try. God in His providence is molding leaders for the counter-attack.

To bring us to the heart of the matter—the cross of Christ is the greatest revelation and demonstration of spiritual counter-attack in the history of the world. Never did the enemy advance so far. Never was the new attack of spiritual forces launched with such power. Thus it has been since Calvary. In the weakness of the cross there has come and there remains unconquerable strength. The world has never been able to understand this. To so many the cross continues as sheer folly.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." ²³ And yet, as strange as the cross may be to the world in general, certain areas of life are beginning to understand.

The testimony of my friend Stanton Lautenschlager is a story that should be often told.²⁴ Lautenschlager for many years has been a missionary in China. For some time he was professor of economics and international law at Cheeloo University in Tsinan. When war came to China this brilliant and forthright Christian resigned his college chair and became an itinerant evangelist primarily among the Chinese students and soldiers. His journeyings through West China make dramatic reading, particularly the months he spent interpreting Christianity to the Communists in the far west. To me, the most telling incident so far in Lautenschlager's productive career is what happened at a camp for soldiers. Receiving permission to speak to the tired troops, he unrolled a picture of Christ on the cross. Knowing they were not Christians, the missionary was surprised as these soldiers gathered around the picture with unusual interest. They asked questions. Why were there three crosses? Who were the women at the foot of the cross? What about the soldiers in the background of the picture? Why was the central cross the center of attention? "Come nearer," said the preacher; "I will tell you." Then, after a detailed description of the crucifixion scene, he began to emphasize the place of the central cross. Suddenly one of the soldiers called out, "We know the cross." Wondering if he had misjudged their faith, the missionary exclaimed, "What cross?" "The 'Red Cross,'" came the reply.

Then, walking into their midst, the Christian told the story of the cross. Building on the point of contact in the "Red Cross"—the climax was reached with these

words: "The forces of might in his day took Jesus and nailed him to the black cross of death. But the Galilean was too great for them. The black cross of death could not destroy him. It was the blood of Jesus which changed the black cross of death into the red cross of life. So the 'Red Cross' through Christ saves the bodies of men and the Christ of the red cross saves the souls of men." There was silence, strange but understandable silence through the camp. And in the deep quiet of my friend's heart, in that place of man's weakness, he tells me that once again he heard a great sound come swelling in, with wonderful, matchless, ever renewing strength:

In the Cross of Christ, I glory,
Towering o'er the wrecks of time! ²⁵

VI

MEN WHO SCENT ETERNITY

THE PHRASE USED to title this chapter recommends itself after reading the lines which Karl Barth rediscovered in the *Romerbrief*:

God needs MEN, not creatures
Full of noisy, catchy phrases,
Dogs he asks for, who their noses
Deeply thrust into—Today,
And there scent Eternity.
Should it lie too deeply buried
Then go on, and fiercely burrow,
Excavate until—Tomorrow.¹

The seeking of man to express his hunger and thirst for the Eternal as well as his consciousness of the Divine Being is one of the most fascinating and rewarding studies in human experience. The irresistible longing of all souls to "come home at eventide"² is irrefutable. That is why the recurrent lines of Professor Carruth's *Each in His Own Tongue* have retained their popularity, especially with young people. Recall how many times they have been used in conference vespers, for instance. Particularly this verse most frequently quoted:

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;

Come from the mystic ocean
Whose rim no foot has trod,—
Some of us calling it Longing,
And others call it God.³

In primitive spirit or high intellect, in all hearts "in tune with the Infinite,"⁴ there is mystical awareness of the Eternal. An old African standing at the doorway of a beautiful church which the Christian community had completed after months of arduous devotion, looking in upon the quiet, lovely sanctuary, said softly in his native tongue: "In such a place God will surely hear the prayers of the people even before they are spoken." Or climb the steep ascent of Browning's mind:

Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its
spring and source within us—
Where broods radiance vast.⁵

Jesus entered and survived his experience of the cross with a never ceasing sense of the Eternal as his supremely distinctive characteristic. His unequivocal and constant faith in the omnipotent, omniscient, and omnipresent God conditioned all his decisions, colored all his teachings, influenced every judgment, gave power to keep going on. In disappointment and grief victory is won by those who know "the power of his resurrection" in "the fellowship of his suffering."⁶ Once I wondered why this latter sequence. I think I comprehend now. Only to those who "scent eternity" in Christ is there given patient obedience and endurance in suffering with him.

Whether it be told as "he hath set eternity in their heart"⁷ or "'tis we musicians know,"⁸ the inspiration

and preservation of the Christian is in the fact that "man has forever."⁹ And *now* is an essential in *forever*. In Christ we detect the Eternal now. True Christians are "men who scent eternity." If you have not yet found *A Testament of Devotion* by Thomas R. Kelly, do seek and find it. A remarkable Quaker, who died in 1941 at the age of forty-seven while teaching at Haverford College, Kelly had definitely, to borrow a phrase applied to another, "a feeling of intimacy with the inside of the cosmos." In his "testament" he has bequeathed to us the classic essay, *The Eternal Now and Social Concern*. Meditate for a moment upon this portion of rare spiritual understanding:

"There is an experience of the Eternal breaking into time, which transforms all life into a miracle of faith and action. Unspeakable, profound, and full of glory as an inward experience, it is the root of concern for all creation, the true ground of social endeavor . . . the holy Now is not something which we, by our activity, by our dynamic energy, overtake or come upon. It is a now which itself is dynamic, which lays hold actively upon us, which breaks in actively upon us and re-energizes us from within a new center. We can count upon this as the only secure dynamic, an all-potent factor in world events."¹⁰

Here is the modern meaningfulness of Christian faith in the immediacy of the Eternal: in order to live sanely, creatively and peacefully amid the chaos and destruction of our time, Christian men find inspiration, comfort and strength by intimate abandonment in the infinite God through the ever-present and everlasting Jesus Christ. This is not a negative escape from fear of death. This is not a running away into eschatological mysticism. This is the answer to the world's sickness, its hysteria, its mass passion. This is taking the timely security of timeless

faith into the trembling, untenable pragmatism of a shattered world. Beautifully and wonderfully, with exquisite and tender sensitiveness, and with certitude of complete consecration, there is the averment by Saint Paul: "For me to live is Christ, and to die is gain."¹¹ This means for all who will—

First, the steadying influence of eternal perspective. Some years ago I heard the invigorating story of a lad who, when in a "jam" at prep school, having had a report of poor conduct sent to his home by the headmaster, received a telegram from his father which contained only these four words: "Steady, my boy, steady." That father had perspective. Another lad was fighting on Guadalcanal. In a letter to his father, a street-car conductor in Cleveland, written during a lull in the long days of battle, he pleaded, "Write to me, dad, please write to me. And when you do, be sure to tell me who's winning." Here was a son needing badly the steadying influence of perspective. Even so, "Heavenly Father, tell us who is winning?" "And there were great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."¹²

Jesus, in his life and through his resurrection, has made this steadying influence of eternal perspective not a hope but a firm reality. "If Christ be not raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead."¹³ Christians should not be afraid of the arrogant, stupid and insidious attacks by those who flaunt their virus at us, yelling, "Oh, you, who promise 'pie in the sky'!" The crude accusation is that Christianity promises to suffering souls but the blessings of a heaven. It is depressing to discover how many otherwise intelligent

persons are intimidated by this. Christianity at its best (admitting it has had its worse moments, but no fair mind has a right to concentrate upon these alone) has championed and extended, and in many cases initiated, alleviating social programs for human welfare. Believing as true Christians do that the message of the gospel is for the building of a kingdom on this earth, it should ever be remembered, however, that in the midst of human tragedy Jesus boldly declared, "My kingdom is not of this world."¹⁴ . . . Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." This is the genius, nobility, power, and assurance of the ultimate victory of the Christian faith.

How terrible is the loss through our neglect of the church as a house of worship. *The Christian Century* shames us by giving a terse illustration of what carelessness and indifference in worship have done to the average man. We in the church are primarily responsible for this:

"An advertisement in many current magazines unintentionally reveals the blindness of the secular press toward the place of the Christian church in our American communities. The advertisement seeks to sell space in the 'comic' sections of Sunday papers. It opens with what the newspapers evidently regard as a description of the American Sunday.

"'Sunday morning . . . no alarm clock at the alert, no bus to catch, no working dateline or deadline . . . letdown for most of us from the long week past, lull before the week to come . . . the one time in the week to linger at the breakfast table for an extra cup of coffee, to listen to the kids' chatter, to loaf through the Sunday paper . . . to think, to talk, to plan, to play . . .'

"Apparently it never occurred to the writer of this

advertisement, or to the newspapers which approved it for national circulation, that there is anything missing from the Sunday thus depicted. Consider, however, what it contains and what is missing. 'Letdown,' 'chatter,' 'loaf,' 'talk,' 'play,'—but no worship. The Christian church is simply invisible to the man who wrote that advertisement. Was the omission inadvertent? Probably, and therefore the more revealing."¹⁵

This indicates the price we are paying for our half-empty churches. What penalty is laid upon us for losing the art of worship! Without the worship of God there comes inevitably "the old age of prejudice that takes dawn away from the child's soul and substitutes night."¹⁶ The bigotry and smallness of our modern minds need the cleansing expansion of true worship. What is worship?

It is the soul searching for its counterpart.

It is a thirsty land crying out for rain.

It is a candle in the act of being kindled.

It is a drop in quest of the ocean.

It is the voice in the night calling for help.

It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.

It is the same sheep nestling in the arms of the Rescuer.

It is the prodigal son, running to his Father.

It is a soul standing in awe before the mystery of the Universe.

It is a poet enthralled by the beauty of a sunrise.

It is a workman pausing a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is Time flowing into Eternity.

It is my little self engulfed in the Universal Self.

It is a man climbing the altar stairs to God.¹⁷

To keep sanity in personality; to create the beautiful, the good and the true; to win over the defects and the enemies of the soul—let us worship God. Herein is the steadying influence of His perspective. This is the peace of God that takes away tears:

When I consider Life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
A burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains and bards and keepers of the sheep;
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep;
Homer his sight, David his little lad!¹⁸

In his *Travel Diary of a Philosopher* Count Herman Keyserling admits that immediately upon returning from a world journey he tried to write about it, but he could not. "For this task I was altogether too close to my object."¹⁹ A perspective brought a persistence, he explains. "Men who scent eternity," being men of perspective, are given to persistence. Here is one of the most tragic personal notes I have ever read. It is found in Joseph Hone's biography of William Butler Yeats, where he tells that *W. B.* once wrote: "When I think of all the books I have read, and of the wise words I have spoken, and of the anxiety I have given parents and grandparents and of the hopes I have had, all life weighed in the scale of my own life seems to me a prepa-

ration for something that never happens." ²⁰ Not so, if there be Christian persistence.

Eternal perspective producing consecrated and irrepressible persistence has been, and is, a major motivity in the Christian missionary movement's thrilling story. If the missionary enterprise were but an adventure in cultural relations its adherents would have given up long ago. Across the world you can find plenty of evidence of this. Let us take but one outstanding illustration. There is a devoted missionary, one among so many, who is a veritable matrix of Christian persistence. Some years ago, when I made my first visit to Siam (Thailand of today), I carried instructions to evaluate an interior mission station in southern China, just over the border of northern Siam. The station, named Kiulungkiang, was under the direction of the Thai mission. It was such a lonely outpost and the personnel problem had been so difficult that the board administrators doubted the advisability of its continuance. At that time an American woman was on duty there. Her husband was buried in Kiulungkiang. Her son and daughter were in America. Her only associates were primitive though friendly Siamese and Chinese. It is of Mrs. Charles Park that I write.

Because of transportation difficulties, it was not possible for me to get further north in Siam than the city of Chiengrai, quite near the Chinese border. "As the crow flies," this was not very far from Kiulungkiang. But because of rivers and mountains and the absence of any road, it would have been nine days' journey by Chinese carriers over foot trails, with camps made at night, to travel the distance. I did not have time to make the trip. Mrs. Park took the time. She had a vision as to Kiulungkiang which did not stop at human horizons. Something in her soul, as well as something which she

detected while moving among the people there, gave her power to "scent" eternal values, that is, to know that God had reason for the persistence of the Christian mission in Kiulungkiang. This she believed so deeply, she argued passionately for the retention of her station when we met in Chiengrai after her long tiresome journey. Not only did she plead in behalf of the people in the hinterland at that time but she stressed the great future for her area of China. What vision God had given this brave woman. For today southwest China is overrun with millions, now that the Chinese have been driven there from the east by the enemy. Though missionary reinforcements were later sent to her (two young missionary couples), already they have left, one because of death. Mrs. Park is still there, alone.

I wish you could have seen her as I did. We traveled in a missionary group to Christian meetings in the bush of Siam. She sang for the people with her great contralto voice; she sat on the ground eating with the natives; she talked earnestly with one responsive heart after another; she counseled and comforted and admonished and encouraged; she preached and taught and prayed.

In Manila, during September, 1941, I met Mrs. Park once more. She was returning again to her post under the Thai Mission. This time her daughter Wilma was with her. For Wilma, now a trained nurse, was under appointment to China as a missionary and had traveled as far as the Philippines with her mother. Wilma went to Baguio to the language school. So far as we know, she is still in Baguio, interned by the Japanese. And now, with her daughter in internment under the enemy and her son in the air corps of the United States Army, this great missionary presses on in her task for and with her Master. By chance, a "Flying Tiger" dropped down near her mission compound, and Mrs. Park not

only enjoyed a visit with this American boy but was able to send out mail by him. You will "scent eternity" as you read even this small part of what she wrote:

"As for the Hollis Church [Long Island] I wish you would make a telephone call to Dr. Currie [the pastor] and let him tell those good friends to keep their prayers on God's altars, for they are being answered in my behalf. Pray that I may be faithful and keep telling the story of Jesus and his love. This week I am going to bring out some Christmas cards of last year and pretend they just came, but I'm hoping letters will soon be coming from some of them. Now try to guess what is in my room and under my bed this minute. You couldn't guess in a week. A porcupine, if you please. It comes around nearly every night to see what it can find to eat. The baby of a Chinese visitor dropped crumbs in here and the porcupine is eating them. It makes a noise like a pig when it eats. It has a horrid smell, like a zoo. It just brushed against my feet this minute, but I have a steamer rug around them as it is sort of cold. There is no oil, so we are using a vegetable oil light. It's not much like an electric light! Lots of people don't have a light; so I'm blessed again!"

This is the spirit that makes the world Christian mission the most persistent force for good in all the world. Such consecration produced the ecumenical fellowship we have in Christ.

In addition to Christian perspective and persistence, living eternally now with Christ gives the creative freedom of Divine power. Modern Christians have reason to revive an old couplet:

Stone walls do not a prison make
Nor iron bars a cage.²¹

War imprisons us. Suffering, hate, bombs, death—they wrap their vicious tentacles about us. World conflict would suffocate our spirits, deaden our minds, imprison our souls. Citizens of Germany, Italy, and Japan have surrendered to their totalitarian imprisonment. Said a cynic, "Some people welcome manacles to keep their hands from shaking." Across the earth there are slaves of chaos, too tired for spirited battle, so bound by disillusionment and frustration that they doubt that we shall ever win a livable peace. But not all.

For there is this young captain (and, I believe, countless other soldiers like him) writing home from the African war zone with an invincibly free spirit: "I can think of no better way that churches could serve the nation and the world than to become militant campaigners in this home-front crusade that will call for more brilliant and original and completely sound strategy than any military campaign ever needed. The rules of military war are pretty well standardized and replete with precedent; but the Victory of the Peace will need something more than human in it if it is to last—AND LAST IT MUST. If you there could know just how vital and essential this seems from a war-zone viewpoint, you'd none of you feel unhappy about not being able to be here. WHAT THE PEOPLE DO, AND CONGRESS DOES, TO MAP AND PLAN AND PREPARE THE PEACE BEFORE ARMISTICE may one day be known as the stay-at-home's Victory, the document that KEPT the war won. Yes, I know there will be lots of people who will deprecate the need for getting excited about something so far in the future—'and besides, haven't we public men to do this sort of thing?'—and all that. But there IS a need, a great, thunderous, bloodstained need, for the people to generate the energy it takes in a preoccupied democracy to get things done.

AND ONLY THE PEOPLE CAN DO IT, CONGRESS ALONE NEVER WILL. The problems of this peace are tremendous, infinitely complex, all but insuperable; therefore the urgency of time. The demands of this peace, if it is to succeed, will call for more sagacity and understanding and vision and common sense and greater exercise of Christian principles than any generation or century of humans have yet produced. Either we do it, or we lose the war in a phony peace. If I were there, knowing even what little I do, I would devote every waking hour of every long day to winning this greatest of all victories."

And there is such a person as Frank Price (and many others, too), Doctor of Philosophy from Yale, who, enclosed by war in Chengtu, capital of Szechwan province, China, broke through with this word by radio to give assurance that "where the Spirit of the Lord is, there is liberty." He elaborated: "A dear Chinese friend who has suffered deeply put his faith and hope thus in a letter to me: 'For several months I have not heard from my children. Separation from dear ones at a time like this is a thing to be endured as we endure so many things these days. The most difficult article of faith is that God is love. It is so difficult now to believe in the rule of the love of God among men. The problem is a crushing problem, and yet the Christian faith, not merely its theology, but the whole of faith, living and victoriously courageous, is the solution of it. I am concerned with the rebuilding of culture, not civilization, which is but the material manifestation of culture. Culture is the ground in values and in the spirit, the essence of civilization, and this is being destroyed today. The Christian church, the ecumenical church movement, seems the only basis for a new day.' " 22

And yet another, who lived, and still lives, free in the

Eternal (as the immortal others have and will) was Ted Hume. "On October 22 [1943] Rev. Theodore C. Hume lost his life in the service of the ecumenical church. He was flying from London to Stockholm to begin a work of relief and reconstruction under the auspices of the World Council of Churches. The plane, although belonging to neutral Sweden, was a target of Nazi attack and Dr. Hume was one of the victims. Dr. Hume was the first representative of the American churches to go to Europe under the general plan of post-war relief and reconstruction developed by the Provisional Committee of the World Council of Churches. . . . Not waiting for the war to end, he was on his way to Sweden, where he was to work quietly until hostilities should cease and be on hand to serve without a moment's delay in Geneva or in whatever part of the Continent he should be most needed. . . . Only thirty-nine years old at the time of his death, he was one of the ablest and most promising younger men in the Christian ministry. His death is a deep calamity, but not really a tragedy; for we know it is not futile. He gave himself sacrificially to a mission to which he felt himself called of God. He knew that to undertake the task at this time involved serious hardship and peril, but this did not deter him. He never sought the safe and easy way. Perhaps, in the providence of God, the example of his selfless devotion, which cannot fail to be an inspiration to the churches, may be an even greater contribution to ecumenical Christianity than he could have made by many years of tireless activity. . . ." ²³

Free Christians there are today in *every* land. The world sees them imprisoned by man or by the conditions and penalties of war, but "men who scent eternity" know they are free. There are no limits to or in eternity. Christians are eternal *now*.

To return to Thomas Kelly, he gives this insight into the reason why even now amid the tensions of our tempestuous universe there are to be found great souls deeply free in unfathomed peace, vitally concerned with evil and unceasingly dedicated to its defeat. "Time is no judge of Eternity [he writes]. It is the Eternal who is the judge and the tester of time. . . . Social concern is the dynamic Life of God at work in the world, made special and emphatic and unique, particularized in each individual or group who is sensitive and tender in the leading-string of love. A concern is God-initiated, often surprising, always holy, for the life of God is breaking through into the world. Its execution is in peace and power and astounding faith and joy, for in unhurried serenity the Eternal is at work in the midst of time, triumphantly bringing all things up unto Himself." ²⁴

It is interesting to note the many times what Jesus said about freedom is quoted and yet how often without any reference to the Master himself. When Winston Churchill was given the honorary degree of Doctor of Laws at Harvard University on Labor Day, 1943, ²⁵ Governor Saltonstall of Massachusetts brought his remarks of welcome to a close by saying that Mr. Churchill epitomized the life motto of Thomas Jefferson: "The truth shall make you free." Very good, your Excellency, but should we not acknowledge that it was Jesus of Nazareth who gave to the world this immortal utterance and, what is even more essential, which so many appear to disregard, the record is that Jesus said to those which believed on him, "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free." ²⁶ In a world which has made all of us "prisoners of war" there is true freedom only for those who dare become "prisoners of Christ." ²⁷

In the eternal and redeeming truth of Christ alone there is liberty for the soul and freedom for mankind. This is the inexorable: Preach Christ! Live Christ! He and only he can loose the bonds of sin with which this battered world is held in gruesome captivity. Wise and courageous, with what majestic spirit the Danish clergyman and playwright, Doctor Kaj Munk, interned by the Nazis, cried out: "I would rather see the relations of Denmark deteriorate with Germany than with Christ." ²⁸

When the days were very dark and a horrible imprisonment threatened free men everywhere, the indestructible spirit of freedom moved through millions as they listened to a king in crisis call for men to "scent eternity." Let us never permit this to become bromidic, no matter how often it is remembered; for both the common and the uncommon man's regal way to freedom is here: "I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way.'" ²⁹

What we need from the church in these dark and heavy times is that its members should loyally and heroically regain and reveal the radiant freedom of our Christian religion. Let the church prove that it is made of "men who scent eternity." Let the church in faith and deed sing to all the world the glad tidings of eternal freedom now. As of Paul and Silas, free in their prison, it must be written of Christians today, "And the prisoners heard them singing." ³⁰ And remember what Joyce Kilmer knew: "They only sing—who are struck dumb by God!" ³¹

VII

THE POWER TO PERPETUATE PEACE

"THINK NOT THAT I am come to send peace on earth: I came not to send peace but a sword."¹ This is not only one of the most profound statements of Jesus, it unfolds with brilliant illumination the place and power of the Christian religion in the most vital issue of our time, namely, the making and the keeping of the peace. Two things about this provocative word from the gospel are quite obvious. First, Jesus does bring peace, the deep and abiding peace of God. Therefore, here he must have been referring to the superficial and ephemeral peace built upon the judgments of man. Secondly, in so far as we know or are able to deduct from his spirit, life and teachings, Jesus never used a material sword. Therefore, here he was obviously referring to "the sword of the Spirit." The Bible, history and our immediate experience sustain two indubitable propositions: first, man-made peace has never succeeded and will always fail; secondly, the penetrating spirit of Christ—even as a sword—will continue to cut into life until a God-made peace is accomplished. The "sword of the Spirit" will not permit a peace built upon man's frail philosophies or upon his warped scale of values. Christ will pierce humanity with disturbing truth until God is respected and obeyed and His principles of life are accepted and realized. Today, as the world seeks frantically for peace, it is the mission of the church to insist there will be no last-

ing peace until civilization is built upon the foundations designated by the Master-builder, the Prince of Peace. In this insistence the church cuts through false concepts of world order by wielding the "sword of the Spirit, which is the word of God."

A sword has two edges. The "sword of the Spirit" purposes to insert two potent verities into the thinking, believing, and living of man: first, unconditional surrender of man to God; secondly, unqualified brotherhood of man to man. Herein is the power to perpetuate peace.

The unconditional surrender of man to man makes a strong battle cry, but you know and I know, and it is imperative that all men, and particularly their leaders come to know, that no man or group or nation is capable of creating and keeping world order unless those concerned give priority to *unconditional surrender to God*. This is the testimony of the ages. This is the word of God. God is not mocked by man's pride in his own physical achievements. William Penn found that out long ago and warned: "A nation shall be ruled by God, or governed by tyrants." How much clearer we should be able to see this than Penn did three hundred years ago. The "Hallelujah Chorus" is not a sentimental theme song for the "movie" of the world. "He shall reign" is not a gesture to satisfy emotional desire. It is the absolute, the certainty, the finality.

Peace is not an easy covering in which to hide life. By the text, "I came not to send peace but a sword," the marginal reading in the American Revised Version offers "cast" as an optional reading for "send." This is revealing. "I came not to *cast* peace," said Jesus. That is, he did not come to throw peace over life as a cloak of sentiment or escape. In other words:

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.²

The growing expression becoming very common in liberal circles regarding plans for world peace is "expanding welfare." This is the favorite refrain of Professor Laski: "It is at least possible that a refusal on the part of the Churchill government to find now the basis upon which, when peace comes, expanding welfare can be organized means a drift more rapid and more widespread than we can now imagine away from the acceptance of democratic procedures as normal."³ Very good, but not good enough. A God-made peace demands *deepening* welfare. The hopeful sign before us is that world-minded statesmen of the highest stature are beginning to see and proclaim this. Among them is Wendell Willkie. Here, to me, is one of the most significant passages in his *One World*:

"In Beirut, in Teheran, and in Cairo, Americans have begun to help by founding and maintaining schools open to everyone. In Beirut, I drank tea with Bayard Dodge, president of the American University of Beirut, in his garden. That same day, I had met General Charles de Gaulle, leader of the Fighting French, General Georges Catroux, their Delegate General, and Major General Edward Louis Spears, the British Minister, and had talked with each of them about the future of Syria and the Lebanon. But it is no exaggeration to say that Dr. Dodge gave me more hope and confidence for the future of those regions than all the others combined."⁴

The American University of Beirut, the Alborz College of Teheran, and the American University in Cairo began as Christian missionary institutions. Their underlying

strength still remains in that realm. These educational institutions are typical to a greater or less degree of the historic and continuing emphasis of the mission of the church. The Christian missionary enterprise, having written across its standard *Unconditional Surrender to God*, has not only been about its task of ministering in behalf of the development of man's physical condition, but, more characteristically, it has pressed into life in order to find and release a welfare as deep as man's soul, using faithfully the "sword of the Spirit."

Christians have suffered from an inferiority complex. Prophetic voices of our day are pleading with the church to emerge from its lethargy and to become more valiant in its labors. No more searching appeal, indirect though it may be, is to be found than that which comes from Professor Pitirim A. Sorokin, chairman of the Department of Sociology in Harvard University. When a man in such a place of authority speaks, it is well to listen:

"The best way out of the crisis was marvelously formulated a long time ago: 'Therefore, I say unto you, Take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. . . .'

"Given the values of the kingdom of God, the worldly problems of food and drink can be solved in passing. Then great calamities become unnecessary and meaningless in human history. But without the kingdom of God we are doomed to a weary and torturing pilgrimage from calamity to calamity, from crisis to crisis, with only brief moments of transitory improvement for regaining our breath. In that case the way out will always be the way of death, ordeal, and destruction."⁵

You will hardly charge a sociologist able to hold so

important a chair at Harvard as being prejudiced or sentimental. Dr. Sorokin boldly supports the church's claim that our hope is in deepening welfare.

One need not fear to state with unequivocal certainty that whatever the future may bring, no just and durable peace can be man-made. Our world of men will be too exhausted for that. Herein is the church's compelling opportunity. Man, in his deepest yearnings, longs for a God-made peace. Our hope is in a peace greater than man's history, broader than man's vision, deeper than man's mind. Only a God-made peace will suffice. It is up to the church to insist that the principles of Jesus Christ shall be the guiding principles in the making of the peace. "He talks like Jesus Christ." So mocked an old man as he listened to one who tried to be a peacemaker some twenty years ago. He did try to talk in the spirit of Jesus Christ. Because most men would not listen to Woodrow Wilson there was and there is no peace. It will be too late if we wait to talk like Jesus Christ only when peace comes. The time is now!

There is encouragement for all men of good will in both the work of and the widespread public response to the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America. In one hundred cities of the United States during November, 1943, teams of laymen, educators, and clergymen conducted a *Christian Mission on World Order*, which endeavored to interpret, and to create public opinion in behalf of, the *Six Pillars of Peace* formulated by the Commission, and to spur local churches to individual and collective action in both peace education and proper political pressure. These "pillars" are broad political propositions, preliminary to which were issued twelve *Guiding Principles* with general spiritual content and implication. Underlying both the "principles" and

the "pillars" is a statement written by John Foster Dulles, an able lawyer who is chairman of the Commission, at the heart of which is this paragraph:

"The first and paramount task of the Christian churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ. For us he is the source of the moral law of which we speak. He is the source of moral judgments on the issues of this war upon which the Federal Council of Churches has also spoken. Only if the Christian churches of this land build a spiritual foundation that is broad and deep will this nation pursue righteous policies. Only if spiritual revelation strikes from our eyes the scales of hatred, hypocrisy, intolerance and greed, will we be competent to cope with the immensely difficult problems that confront us." ⁶

Accordingly, hand in hand with the vastly important effort of the church in winning adherents to an understanding of and a commitment to its best judgment as to "pillars of peace," is new emphasis upon the historic and continuing task of establishing the foundation on which the peace of the world can be built. These "pillars" will stand only as they are built upon a common faith. Carl Sandburg, writing upon a related thesis, dwells on this point: "The greatest need of mankind today is a combination of freedom and discipline holding sway over the earth among all nations and individuals. That sounds like something. But it doesn't mean a thing. Not unless first of all we come to a common agreement about what we mean by freedom and discipline. Lincoln saw this in his time when he said in '64 that 'the sheep and the wolf are not agreed upon a definition of the word liberty.'"⁷ It is utterly fantastic to believe that the structure of any peace will stand when those who try to keep it together are pulled

apart by divergent attitudes emerging from contrary views as to the value and destiny of man in relation to his beginning, his purpose, his duty, and his ending, and as to the Superior Force in the universe with which he has to deal. "Let every man take heed how he buildeth . . . for other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."⁸ Does it not stir you when you pause to realize how strikingly pertinent these words of Saint Paul are to the conditions of our time?

The Christian church in its faith and life is the most effective manifestation of what a God-made peace can become, in fact, of what such peace is—even now in its widening fellowship amid the fire of war. In *Invitation to Pilgrimage*, John Baillie gives distinguishing imprint to a chapter by calling it "Invitation to Church," in which he claims: "The church of Christ is such a universal community: it amply provides the corrective for individualism and at the same time delivers us from earthly totalitarianisms by directing our sovereign allegiance to God alone; while it further discourages us from taking precarious stand upon virtues which men can see that we do not possess, and inclines us rather to stand before men as sinners who have found forgiveness and who are called upon, not merely to defend their own rights, but to love and serve their fellows and to forgive as they themselves have been forgiven."⁹

This takes us to the other edge of the "sword of the Spirit." The second power-producing verity requisite to the perpetuation of peace is *unqualified brotherhood of man to man*.

There is a sedulous turning toward brotherhood expressed in the war-conditioned benevolences in the United States today. Four hundred and four independent agencies for foreign relief are registered with the United States Government. The trend is encouraging but it does not take or direct us far enough. With the "sword of the Spirit" we must cut through our prejudices, our bigotries, our pride, our selfishness, our greed, our isolationism, our racial superiority, our economic injustice, our imperialism. We must cut our way out to brotherhood.

Paul Eakin, an exceptionally competent missionary to Thailand, and an authority on East Asian culture and affairs, gave us at a recent missionary conference, with the oriental insight which he has acquired, an unforgettable picture of what might happen at any "peace table" which may be before us. He fears that if we do not strongly guard against it, we may find those attempting to make the peace "sitting around the table with their backs to the table, each one looking at family portraits on the wall." My friend Eakin has learned what every Christian living in the midst of the world of men is soon taught, that such an attitude toward one's fellow men must be considered a dead relic of the past. A few years ago while traveling through that part of the world in which false concepts of human relations are now being burned away in the caldron of fire, I learned in simple though strange ways how closely the families of life are entwined. In China I came to know of this "one world," through experiences of surprising intimacy. Traveling north from Canton, making our way up the important railroad to Hankow, my colleague and I found ourselves in close company. I have often told my friends that there are three classes of travel in China: first class, second class and third class. And that first-

class travel in China is an adventure, second-class travel is an experience, while third-class travel in that romantic country is a calamity! We were traveling third class. Herded into a box car (the military having commandeered the first and second classes) we could only find room, each in a separate car, on a bottom shelf of the three tiers which served as benches and sleeping boards running lengthwise and across the mobbed compartment. Never shall I forget the confusion of tongues or the sense of being suffocated by countless arms and legs, babies, baskets and bundles. I did not know a word of Chinese and no one about me seemed to be able to speak English. I was a most lonely stranger among China's four hundred million, a great part of whom seemed to be in that third-class box car. Having deposited my luggage in the eighteen-inch high space in which I was supposed to crawl that night, I began "battling" my way down the aisle through the multitude, in order to find consolation in my American friend who was now settled in another like congestion. Before I reached the door I almost fainted, not from fatigue but from shock. For suddenly I heard a shrill voice shouting my name in English and, more than that, calling to me with the familiar word "Charlie!" I feared the strain of travel had been too much and that I was hearing things. But no, the sound was real enough, for it was repeated. Looking back and upward, I saw on the third tier, beaming down at me, a Chinese face. Out of the lips came my name in English. Unbelievable as it was, brotherhood asserted itself, for down from the tier jumped Kim Lee. His eager arms embraced me. Kim Lee and I had been students together in Princeton some twenty years ago. Then he was an Oriental student in the United States; now he stood before me as a traveling teacher in China.

How memorably our meeting there impressed upon me the oneness of our world.

As though this were not sufficient to teach me, a few weeks later, when I was in an interior village of China, where white men seemed to be an oddity, I stood on tip-toe on the edge of a crowd, watching a dragon dance. It was festival time, for the Chinese New Year was upon us and the celebration was a remarkable one. I felt part of a dream world, far from anything which I had ever known, when, all at once, a little Chinese standing right in front of me, dressed somberly in his native clothes, looked up into my face and in clear and certain English with a Yankee twang spurted out with, "I'm going to get out of here, I can't see a thing." I was too startled to reply. Before I knew it, he had disappeared. After all, there is but "one world."

But, as if I would never learn, again I had to be taught. This time it was in another far distant village in the hinterland of China. We were so strange to the people that they followed us everywhere. We had come to ordain a deacon. After the service in the small cabin-like church on a hill just outside the little town, my missionary friend took me to an old hut in the heart of the community, where we were to spend the night. The whole population had come to see the foreigners. Most of the crowd followed us into the little bare structure. They stood pressing all around the crude table as we sipped hot tea and pulled apart a small cooked fish. We were terribly tired and the sleeping bags on the floor looked very inviting. I kept wondering how we would ever get rid of that curious, though friendly, throng. My companion was determined to have some fun that night, so he said to me with a disturbing smile, "These people will never leave until you've gone to bed. You had better start undressing right now." I was game and took

him at his word. Off came my coat and my shirt and then my shoes. I looked at him for the next move. With "fiendish" delight, he insisted, "You'll have to take off your trousers if you are going to go to bed here." So, in the midst of a crowded room, with all eyes upon me, I took off my pants. There for a moment I stood, semi-nude but determined not to be ashamed of my exposed limbs (which, I confess, felt like trembling "twigs"). Marvel of marvels, I heard a voice from the edge of the Chinese peasant crowd cry out the word "Scotch!" My comrade burst out laughing. What could it mean? Everyone joined in trying to explain. Gradually I gathered that the man at the rear of the room who had burst forth with the exclamation had used the one word of English which he knew in order to describe me as I stood there in my shorts. For this Chinese countryman had been employed by the British as a laborer with the troops in France during the last war, and my bare legs were the first white man's extremities he had seen since the Scottish highlanders had mesmerized him with their kilts. So be it, it is "one world."

Leaving the lighter vein, as Christians we have long known of the unity of the world, but what have we done with our knowledge? We need to test the efficacy of our claim to be "pace-setters" in this matter of brotherhood. Too often we think we have done a good job in this connection because of our enthusiastic participation in our feverish pastime—going to church conferences. A short while ago Gregory Vlastos gave what he calls the *Danger Signal*:

"Let us never identify the world Christian community with conferences about world Christian community. Conferences, at best, are means toward that end, and never the primary means. They cannot of themselves create world Christian community. They can only clar-

ify and celebrate whatever community is being created by life, work, and struggle. When the Christian missionaries in China identified themselves with the life-and-death effort of the people of that land against the invader, they did more for real world Christian community in China (and perhaps for the rest of the world, not excluding Japan) than the most successful conferences on ecumenicity could have done. We on the American continent can make our most effective contribution to the same cause through solidarity with the present victims of world robbery. There are millions of such victims now. . . . And when we do have conferences for world Christian community, let us never try to strengthen our common Christianity by evading the problems of our common life. An ethical vacuum is death to the spirit of the community. Concrete problems will have to be dealt with, no matter how explosive they be. If we cannot agree, let us at least have freedom to share our convictions, without dilution or camouflage. But in the end the rehearsal of our differences will not build unity; nor will the most angelic discourses about community. In the end our unity as Christians will depend on our capacity to meet one another on the only realm in which the God of the Christian faith is known: the active will to love, with all its obligations and risks."¹⁰

Such a refreshing stimulant as the above, since it was found in a student periodical, prompts us to emphasize the manner in which Christian youth are wielding "the sword of the Spirit" toward the building of a God-made peace of brotherhood. Young men and women are learning to use spiritual weapons most effectively, as well as to do their duty with the material implements of war. Do you know that almost two years after the world conference of Christian youth, which brought delegates from some seventy countries to Amsterdam under the motto

Christus Victor, the first Belgian Ecumenical Youth Congress was held in Antwerp at Whitsuntide under the motto *Christus Liberator*? Six young men had organized the congress because, in face of the misery of the time, they were persuaded that the work begun in Amsterdam must be continued. Despite all the difficulties of the international situation, almost a hundred young people, with a majority of young men, came together from many different parts of Belgium. The congress was interdenominational and representative of a wide variety of churches and Christian movements. The closing service of consecration was a wonderful experience, in which young people from many different Christian groups felt drawn together in this unity: "In Christ we are one and he is our Liberator."

Christian youth are indeed promising world brotherhood when with courage and fortitude the Student Christian Movement in the Netherlands made this announcement concerning the holding of a conference on the Day of Prayer of the World's Student Christian Federation at Amsterdam:

"Last year [1939] we still belonged to the privileged group in the Federation which, as a movement in a neutral country, was free to maintain contacts with the Germans and the British, with the Swedes and the Swiss, with the Chinese and the Japanese. In the meantime, many things have happened to our country and also to the Student Christian Movement. We are no longer spectators in relation to world events. Around us and in our own hearts there are estrangement, hatred, bitterness. Nevertheless, we may once more meet on this Day of Prayer. We may once more experience that division, conflict, and evil are not the last words. In the trials and sadness of these days, we may come together and confess in prayer that we are one because One who is stronger

than this world and whom the powers of darkness could not overcome lived and died for us all." ¹¹

No matter where one turns in America today, he finds a group of young men and women planning for and offering themselves for service in world reconstruction, predicating brotherhood. One of their leaders stated that this declaration of purpose represents the acceptance by church youth of the responsibility of stern and sacrificial Christian stewardship in a world which has come crashing down around their ears. The young people of the United States organized in the United Christian Youth Movement have created plans for Christian reconstruction with both domestic and foreign implications. Interpreting the heart of this plan, Mrs. Jean Humphreys Harbison, Chairman of the World Order Committee of the Christian Youth Movement, states:

"Reconstruction will not be evaluated by your ability to carry a cocoa can across Europe, but how to go in to live simply among young people in so far as it is humanly possible to share their suffering and aspiration. There will be, of course, a great need for physical and material building and we must keep this in our minds. But let us not forget that the greatest job that is upon us is the task of spiritual reconstruction wherein people again might regain their faith and confidence in man, in God, and in themselves. The crying need of today is to think through a new pattern for life which will remove the occasion for war and the many evils of life. This can be done only by people like us actually becoming the message and spirit of Jesus in the world. This means discipline and more discipline and the sinking deep of the spiritual roots of life as we bring them into concrete practical expressions in a society wherein we are now living."

Working out their plan in detail, representatives of the United Christian Youth Movement carried their purpose

to the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and allied agencies. The Commission responded to the plan for Christian reconstruction of the United Christian Youth Movement by asking that three of its representatives be appointed to this peace planning body. There is, and there will be, even a greater place for youth in the building of brotherhood.

Youth dream of the world of tomorrow and bravely strive toward the fulfillment of this dream. What dream will win? Young people of Germany have been taught to dream. Way back in 1918, in *The Atlantic Monthly*, was a warning so significant and prophetic that it needs to be remembered today: "A dream. We dreamed no dream. The Germans dreamed a dream. Black as the pit of hell, but a dream. They saw a vision. A red, bloody, damned vision—yes, yes, but a vision. We only desired to jump on the thing that scared us in the dark and to destroy it. Not once have we got down on our knees and prayed for anything more than just to be allowed to wake up and find it wasn't so. The only thing to beat a dream is a dream more poignant. The only thing to beat a vision black as midnight is a vision which is as the noonday sun."¹²

Youth will have a place because youth has always had a place. When Governor Thomas E. Dewey became the forty-sixth chief executive of New York State there was a great to-do about the fact that he was only forty-one years of age. It should be noted, however, that New York's first governor, George Clinton, who took office in 1777, was thirty-eight years old when he began the first of the several terms he held. Daniel D. Tompkins, governor from 1807 to 1817, at thirty-three was the youngest man ever to have the office. Furthermore, William H. Sew-

ard, who was to become Abraham Lincoln's Secretary of State, was thirty-eight when elected governor to serve from 1839 to 1843. Washington Hunt began his governorship in 1851 at the age of forty. Theodore Roosevelt was forty-one when he became governor in 1899. If such comparatively young men can be in positions of high leadership over the years, it is not a radical move to expect leadership from far younger men in creating a brotherhood for our time.

The younger generation is concerned about leadership for tomorrow's world. A headline in the press reads: "It's not witches children worry about."¹³ The news dispatch under this caption commented upon an article in the issue of the *Journal of Genetic Psychology* which interprets questions and answers in a questionnaire put before 540 students of the New York City school system by two professors of Teachers' College, Columbia University. Interestingly enough, the chief reason for the worry of boys and girls was whether or not they were going to fail a test. The emphasis upon "witches" in the headline is to the effect that in this survey the fifty-third reason in the scale of importance for which boys and girls worry is "witches." It follows that this is not only true of boys and girls, it applies to the older group of young people. Their greatest fear is not modern phobias. Their deep concern is in the answer to the question: "Will we meet the test of today and thus be fit to lead tomorrow?"

Furthermore, young men and women today are insisting that any Christian leadership which attempts to deal with reconstruction and a new order in the world in general must also tackle these problems in the church in particular. Dr. William Adams Brown bequeaths the issue to youth in telling of representative church leaders who, in the course of their deliberations regarding

the church and a just and durable peace, claimed to be considering every major aspect of the post-war situation—political, economic, social, and religious. "But there was one notable omission. Little was said about the new order in the church."¹⁴ Will we have to wait for the coming generation to supply "the world's need of a rightly ordered church"?

So long as disunity, "Jim Crowism," class consciousness, and ecclesiastical imperialism exist in the church itself, what chance has the church to impress or influence the unchurched? We cannot afford to be very proud of the disorder in the Christian fellowship which the past generation has bequeathed to its sons and daughters. We are justly proud, however, of the many young Christians who see beneath the distorted structure of present-day ecclesiasticism and build valorously upon the essential spiritual values and achievements which Christ has given and preserved for them. In presenting the call of the church to youth groups in America and in many other lands I have found the most effective appeal: Give the best you have, to the highest you know, without counting the cost. To this there has always been an affirmative response. Whenever the highest and hardest claims of Christ become clear to a young person there is responding dedication. Some of the fog which keeps a young man or woman from seeing Christ clearly rises out of the human heart itself, but a heavy part of the thick haze is in the church, inadequate and sinful as we its members are. There is reason for deep joy as increasingly modern youth supports, unites with, and gives leadership to the church. For a new order in the church must and will come from consecration within and not from criticism without.

In seeking to take leadership there is no more disturbing circumstance confronting the young person who is

aware of his Christian heritage and the possibilities in the church than the oppressive discovery that many brilliant personalities, courageously grappling with the scientific, sociological, and political complexities of our time, find no place for themselves within the church and deny its power. As thoughtful young students confer with and grow to understand such minds, they do not come upon deep-set pagan antagonisms but rather upon the accumulation of "blind spots" brought about by disappointment, disillusionment, and intellectual wounds caused by pseudo-humanistic idealism and hypercritical academic attitudes in regard to the things of the spirit. Fair and far-sighted in discussing most conditions of life, such intelligentsia too often, with souls both hurt and hungering, show impatience and bitterness when dealing with the church. For example, turn once more to Professor Laski, for he is intensely disturbing, not to say provocative. Laski is an interesting study of one who protests against the church and yet, consciously or unconsciously, seeks for what gives the true church its life and power. The younger generation of Christians must learn to face with open minds and understanding hearts such accusations as these:

"Lord Halifax speaks in terms of that doctrine of Christian stewardship which the church has preached for two thousand years without being able to apply it; the significance of a doctrine which has adjusted itself to slavery and feudalism and capitalism does not seem to dawn upon his mind. . . . Even the Christian churches, which had made their way by the affirmation of the great principle that equal need establishes equal claim, and had been deeply critical of the effect of great wealth upon the human soul, were bribed by endowment into partnership with privilege; and they became, through the centuries, one of the main weapons in the grim task

of persuading the masses to accept their misfortunes." ¹⁵

This defamation must be met and cured. But in attempting to do so, one should not mistake argument for healing power. The wounds are too deep, the evidence too partially true for Christian youth coming into its leadership to talk its way into minds that are set upon the church's flagrant failures. "Timothy, my own son in the faith, . . . neither give heed to fables and endless genealogies . . . rather than godly edifying which is in faith: so do. . . . This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." ¹⁶ In this task of re-creation and redemption, Paul, the elder, did not withdraw to send Timothy, the younger, on alone. Older people cannot say to youth, "Go to it" and feel that they have done their part. "Go to it" is a good slogan of the day, but "let's go" is better.

Not to be guilty of oversimplification, but in an attempt to bring all the issues involved in the war down to the least common denominator, it seems to me that the fight was started because the principles of brotherhood were ruthlessly seduced by the Axis powers after the ideals of brotherhood had been grossly neglected by those who are now the Allies. At any rate, we are learning to understand that without a realistic commitment to a new order of brotherhood there will be no peace—indeed, there may come a far worse war. And the time to decide that is now!

I make no apology for reiterating the conviction that we shall never really and finally win this war until we in America and Britain, both within and without the church, have given more evidence that we mean to demonstrate racial equality and freedom at home and abroad.

By neglecting to do this, I repeat, we put into the hands of the Japanese military one of the powerful weapons it is using against us. Shortly after the recent terrible race riots in the United States, Thomas Sancton wrote:

"All these words of anguish which swirl and flow through the press and out upon the air waves in the wake of the Detroit race riot are useless. The thing is done. What we say about the riot can never raise thirty-one men and women from the grave. What we say about it can never heal smashed mouths and ruptured eyeballs. It can never quiet the terrors of a hundred thousand Negro children who will remember all their lives what happened to them here in America. It can never replace lost tanks and planes. It can never redeem the legion of lost Americans, the fascists of Detroit. It can never silence the Tokyo radio. We have lost a battle in Detroit. It was a clean defeat. Nothing was salvaged. . . . For two years we sat and watched the Detroit riot in the making. How many other riots will we wait upon before acting?"¹⁷

There is strong evidence that under the failure of the Cripps mission to India there was more than economic, political, or Hindu-Moslem difficulty. There was the issue of race. Anyone who has been in India, sometime during the past five years particularly, will not doubt that this is so. The India situation is one of the specifics to be placed within such a generalization as the following from an American Negro: "There is a close relationship between the interracial tensions within the United Nations and the course of international events."¹⁸

Furthermore, we need to watch out how we continue to treat the Chinese. As these words are being written, a debate is in process in Congress regarding America's closed door policy by which the people of China are excluded from the immigration quotas and from the privi-

lege of citizenship. One does not know the outcome, but whatever the decision reached by Congress, if such a stupid and prejudiced action is not repealed in the near future there will be a terrible price to pay. Some strong words have been spoken on both sides of this question but no sterner judgment has been pronounced than by Bishop Paul Yu-pin, a Roman Catholic churchman of China, when on his visit to America he allowed himself to be interviewed and quoted by *The Commonwealth*. Henry Smith Leiper insists that "only fools will avoid a certain apprehension at the obvious truth in what the bishop had to say." And this is what the bishop said:

"If your attitude of superiority continues, if the Far East becomes convinced that the United States has forfeited her moral right to leadership and is fixed in her determination to look down upon the colored races, I can foresee only a prospect which makes me tremble at its horrors. . . . In that case the next war would almost inevitably be a war between races, and that would mean a war in which not only armies are pitted against each other, armies and industries, but a war in which child is against child, woman against woman, grandfather against grandfather. . . . It would literally be to the death, and we would not hear of unconditional surrender, but of annihilation. Here the legislature of the greatest of the United Nations, the one to which China looked for true understanding, reaffirms a racist law of the most insulting and stringent kind. . . . It comes as a deadly blow to all we had hoped for. . . . No matter how friendly any of us may personally be toward you, we cannot answer for the thoughts of our countrymen's hearts. They will think that the Atlantic Charter is a sham. They will think that your adherence to Christianity is an hypocrisy. . . . We do not wish to have you open your country to a flood of Chinese immigrants.

That is your own problem, for you to solve precisely as you wish. It is an internal problem. But we do object to being branded not only as being inferior to you, but as inferior to all the other nations and races in the world, without exception. And this is precisely what your Chinese Exclusion Act does. This is what it means to the Chinese, and no other meaning can logically be attached to it." ¹⁹

These are indeed strong words. But I agree with Dr. Leiper that they are not too strong. They are utterly candid and absolutely true, as anyone who has been in China should know. We have been duly warned, not only thus strenuously by Bishop Yu-pin, but also in gentler ways by many other authoritative spokesmen for China, not the least of whom is Madame Chiang Kai-shek. I do not claim authority, but even the short visits I have had in China and the relatively brief contacts I had on two journeys through other Oriental lands impressed me, above everything else, with the urgency of our giving priority to every possible effort by church and state for the development of unqualified brotherhood of man to man at home and abroad if we really expect to win this war and keep the peace.

Carey McWilliams in his *Brothers Under the Skin* has reminded us:

"Not only have we been slow to grasp the character of the war, but we have failed to realize that we occupy a unique position in relation to it, since we are a unique people. 'Our nation,' as Mr. Wendell Willkie has said, 'is composed of no one race, faith or cultural heritage.' Traditionally, America has always been a 'nation of nations.' It is pre-eminently our assignment, therefore, to demonstrate to the world that peoples of diverse racial and national origins, of different backgrounds and of many cultures, can live and work together in a modern

democracy. As a 'nation of nations' we alone are in a position to exercise real political leadership. At the same time, however, the divisive forces that have brought disaster to the world also threaten our national unity. Our unique position constitutes both our strength and our weakness. If we fail in the world, we fail at home; if we fail at home, we are not likely to succeed in the world." ²⁰

What Mr. McWilliams has written compels a Christian to examine the democratic claims of the church. Let the church wield "the sword of the Spirit" and meet the mad forces of injustice, inequality, and discrimination with a demonstration of Christian democracy within itself. Before the church can proceed any further in calling for brotherhood it must be rid of its own crass practices in class and race consciousness, segregation, and humiliation. If you doubt this travel across the church as I am doing constantly and discover how many representatives of races other than the white race are in your congregations; remembering that in the United States of America there are 12,865,518 Negroes, 3,500,000 Mexicans, 361,816 American Indians, 126,947 Japanese, 77,504 Chinese, 45,563 Filipinos, 2,405 Hindus, and 1,711 Koreans—making a total of 16,981,464 colored minority peoples in the United States. And remember also that no longer is the issue of race a local problem; two-thirds of the population of the world consist of the rising "colored" peoples. As a footnote to the vast emerging movement of the colored majority there is a whimsical and telling incident in Roi Ottley's *New World A-Coming*. Ottley has analyzed and appraised his people objectively with unusual insight and understanding. He lets it be known that the Negroes and the other darker skinned races are very much aware of their unity. Ottley's passing touch that impressed me was the

story of a Chinese laundryman who during the riot in Harlem put this sign on his window, "Me colored too!"²¹ That sign speaks prophetically to our age.

In conference after conference of sincere Christians the race issue is debated and lamented, and then, on leaving, most participants feebly ask each other, "Well, what can we do about it?" The question is not new and neither is the answer. It was my privilege during the summer of 1943, when race difficulties were acute in our country, to give a lecture on *The Church and Race* before a ministers' institute at Princeton. I endeavored to offer an analysis of the problem and to elucidate certain Christian principles as containing the solution if we would but put them into practice. In the forum period following the lecture I discovered that what interested the group most was a series of simple, practical, and extremely valuable recommendations which I had taken from the findings of the Student Volunteer Convention at Indianapolis in 1933. They are worth recording:

"Eliminate the white superiority complex ingrained in primary schools.

Get together various races in groups on the campus for prayer and thought and fellowship together.

Bring in leaders of other races to speak and meet students.

Utilize every opportunity to become friends with members of other races whenever we meet them (this in some sections would involve visits to segregated areas).

Oppose organizations working toward the attitude of racial superiority.

Work through journalism in every possible way to change the press feeling of the country. (The sug-

- gestion was made to begin tackling the problem by converting our own families.)
- Work for breaking down discriminations because of race in dormitories, societies, athletics, fraternities, churches, in college life generally.
 - Give money to support organizations which are working for these ends.
 - Promote education; do all we can for the inclusion in the curriculum of courses in history which present a fairer and more Christian attitude than the ones now given.
 - Be living examples of Christ's spirit whenever a race issue appears.
 - Indulge in real thinking and study on the reasons for the present prejudiced attitude.
 - Right concrete racial wrongs and work together with those from other nations for the same great cause." ²²

At the institute I met an old friend whom I knew to be an active worker in the Oxford Group Movement. When he greeted me shortly after the close of my lecture he amazed me with these peculiarly significant words: "I was startled when you applied a certain saying of Jesus to the race issue. That statement of Jesus has been one of the treasures and guiding principles of my religious experience, but until today, when you presented it in its application to race, I had never thought of it as being applied to a social issue." Here is the word of Jesus which I had quoted: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." ²³ Because of this terrific thrust of Jesus and its tremendous implications, I

contend that next to "unconditional surrender to God," even determining the efficacy of such surrender, is "unqualified brotherhood of man to man."

The matter of race should not be overemphasized as being our only barrier to brotherhood. But, somehow, spiritual surgery must remove the scales which encase our eyes as we look at each other as races. This "blind spot" has brought a darkness blacker than night. The scope of the malignity is universal.

Indeed the generally accepted use to which we have put the words "race" and "races" is false. Actually there are no races. We are essentially one human race. To refuse this in thought or in action is both to mock the plenary reality underlying human experience and to flaunt our prejudices before the unifying creativity of God. Examine this: "The human hunger for unity which every poet, every artist, saint and prophet has expressed—and of which, now, the machine is the outward instrument—this hunger for unity is so essentially human that the most fragmentary splinter of a man feels it; the most viciously fragmentary state or culture arrogates wholeness to itself. This is the basic meaning of totalitarianism. Because it is *not* whole, it must insist that it is. Because its fragment of reality has no room for the infinite variety of human unity it must wipe out what it has no place for. Even chaos hungers to be a universe. Failing, it lies—it sets up an individual as a pitiful symbol of its false unity—usually an individual who best typifies all the failures of the people; and—above all—it murders. Totalitarianism "order" is the rigid stratification of disorder." ²⁴

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." ²⁵ With what enabling clarity this historic avouchment of the world mission of the church reveals the truth which we

dare disbelieve no longer. A further denial of this rudimentary principle of life and fundamental law of God will bring greater catastrophe, a worse war.

We are living in a stupendous and a terrible time. The church of Christ has the supreme opportunity and the heaviest obligation of the ages. By word and by deed, from pulpit and from pew, the church must tell and show the world that this is the power to make and keep the peace: *unconditional surrender to God and unqualified brotherhood of man.*

Upon the walls around or on the skies above whatsoever place men meet to plan for new world order let the church emblazon vividly and deeply: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"²⁸

EPILOGUE

THE CHURCH must win! Yes, but more, there is certainty. The church, fearlessly using its weapons, turns question into affirmation and imperative into declaration. The church *will* win!

There is invincible assurance in Christian experience. It is being validated where the fight is the hardest, where the price is the greatest, where the suffering is most intense.

Just before the war, I flew from Canton to the island of Hainan and lived a while with the Christians there, missionaries and Chinese, few in number but valiant in spirit. I traveled on. They remained. War came. Missionaries were interned. Chinese Christians were persecuted. The church was shaken but not destroyed.

What is happening now? Will the Christians on Hainan win out? What do they have to say? What is their future to be?

Repatriated on the *Gripsholm*, a brave missionary of Hainan, who had lived through long, tortuous months of war, brought word of a song his Chinese Christian friends loved more than any other. Those heroic companions, struggling through fiery trials and tribulations, found power, kept faith, and gave answer to their questionings by knowing and singing:

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so
strong,
God is the ruler yet.

This is my Father's world:
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.¹

Listen! From off that war-torn island, even now,
across the weariness, pain and darkness, sweeping over
land and sea, there still is heard that resolute, prophetic
and inviolable song. To Christians everywhere it brings
unwavering trust in God, undying confidence in victory.

The church will win!

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